

the Chaplain

UCC Task Force Recommends Major
Changes in the Military Chaplaincy

•

ACLU Holds the Chaplaincy "Compromised"

•

A Pastoral-Prophetic Ministry to Leaders
By Gerhardt W. Hyatt

•

St. Martin of Tours and the Word "Chaplain"
By Thomas W. Klewin

•

SPECIAL REPORT:
The Navy Commissions Its
First Woman Chaplain

•

Group Counseling in Addiction Treatment
By John Francis Dwyer

FALL QUARTER
1973

the Chaplain

A JOURNAL FOR CHAPLAINS SERVING THE ARMED FORCES,
VETERANS ADMINISTRATION AND CIVIL AIR PATROL

Vol. 30, No. 3

Fall Quarter, 1973

EDITORIAL STAFF

Editor, EDWARD I. SWANSON

Executive Editor, A. RAY APPELQUIST

Assistant Editor, NORMAN G. FOLKERS

Circulation Manager, ISABEL SENAR

Editorial Assistant and Secretary, JEANETTE A. RICHOUX

EDITORIAL ASSOCIATES

The Orthodox Church in America, BORIS GEEZA

The Military Ordinariate, JOSEPH F. MARBACH

The National Jewish Welfare Board, A. ELIHU MICHELSON

NOTE: All writers whose materials appear in this magazine present their personal views. Unless otherwise stated, these views do not necessarily represent the official position of the General Commission or of any governmental or private agency to which the writer may be related.

THE CHAPLAIN is published quarterly by The General Commission on Chaplains and Armed Forces Personnel, an incorporated civilian agency maintained by 41 affiliated religious bodies. Since 1917 the Commission has been in liaison with federal government concerning the chaplaincy of the Armed Forces and Veterans Administration and the moral and religious welfare of service personnel and hospitalized veterans. Printed in the U.S.A.

Subscription: \$5.00 a year (4 issues): \$1.50 a copy.

Editorial office: 122 Maryland Ave., N.E., Washington, D.C. 20002. Second-class postage paid at Washington, D.C., and at additional mailing offices.

Copyright © 1973 by The General Commission on Chaplains and Armed Forces Personnel.



Member, Associated Church Press

All scripture quotations, unless otherwise designated are from the Revised Standard Version of the Bible, copyrighted 1946 and 1952 by the Division of Christian Education, The National Council of the Churches of Christ, United States of America.

OFFICERS OF THE COMMISSION

Chairman, **HUGH McHENRY MILLER**

Vice-Chairmen, **A. PURNELL BAILEY, C. SHELDON
HOWARD**

Secretary, **CHARLES F. WILLS**

Treasurer, **ROBERT W. TINDALL**

Executive Secretary, **A. RAY APPELQUIST**

CONTENTS

ARTICLES

United Church of Christ Task Force Recommends	
Major Changes in the Military Chaplaincy	6
ACLU Holds the Chaplaincy "Compromised"	20
A Pastoral-Prophetic Ministry to Leaders	
Gerhardt W. Hyatt	22
St. Martin of Tours and the Word "Chaplain"	
Thomas W. Klewin	32
The Navy Commissions Its First Woman Chaplain:	
A Special Report	Edward I. Swanson 40
Group Counseling in Addiction Treatment	
John Francis Dwyer	52
16 New Hymns Express Ecology Themes	62

DEPARTMENTS

From the Editors	3
Preaching Clinic	James T. Cleland 29
The General Commission "Honors List"	34
News Roundup	64
Endorsing Executive Notes	74
Book Notes	76
Roster of General Commission Members and Associates	80

A Media Specialist

Introducing Our New Assistant Editor



THE CHAPLAIN is pleased to present to its readers its new Assistant Editor, Chaplain, Colonel, Norman G. Folkers, USAF, Ret'd.

A clergyman of the Lutheran Church (Missouri Synod), Chaplain Folkers has been on continuous active duty since 1951; joining the General Commission staff on 1 Oct., he will also be Assistant Editor of THE LINK magazine.

Born in Peoria, Illinois on 18 June, 1924, he graduated from Concordia High School and Junior College, Milwaukee, Wisconsin, in 1944 and from Concordia Theological Seminary, St. Louis, Missouri, in 1948; he was ordained in September, 1949. Prior to his entry into the Air Force in October, 1951, he served a pastorate in Layton, Utah. A specialist in the audio-visual field Chaplain Folkers did a year of graduate study in the Dept. of Radio-Television, Indiana University, in 1963-4.

From 1970 until September he was Wing Chaplain at Wiesbaden, Germany. He served as Chief, USAF Chaplain Board, Maxwell AFB, Ala. from 1969-70 and there had wide media experience. From 1964-6 he was Senior Protestant Chaplain at Otis AFB, Massachusetts, and from 1961-3 served at Kadena AB, Okinawa. He has also had tours at Beale, AFB, California; Dow AFB, Maine; Elmendorf AFB, Alaska; and Lackland and Perrin AF Bases, Texas.

Chaplain Folkers married Miss Pauline Schafer in 1950. They have three children: Charles, a student at Brown University, Providence, R.I.; Catherine, a student at the New England Conservatory of Music in Boston; and Richard, who is in high school.

The whole Commission membership and staff extend a hearty welcome to Chaplain Folkers and his family as they take up residence in the Washington area.

From the Editors

First Woman Military Chaplain

THE U. S. NAVY on July 2, 1973, commissioned The Reverend Florence Dianna Pohlman to serve as a chaplain. Admiral Elmo Zumwalt, Chief of Naval Operations, personally participated in the ceremony. Following her graduation from Princeton Theological Seminary and on the Sunday prior to her commissioning in the Navy Chaplain Pohlman was ordained at the National Presbyterian Church in Washington, D. C. (See article on page 40.)

This is a very significant commissioning in the history of the chaplaincy because we now have the first woman selected and to serve officially as a chaplain in the Armed Forces of the United States.

For many years a number of women have served as chaplains in hospitals and correctional institutions but there has been a reluctance to use them in the military. During the last year of the Civil War Mrs. Ella E. G. Hobart actually served as chaplain of the First Wisconsin Heavy Artillery when the unit was a part of the defenses of the city of Washington, but the attempts of her friends to secure federal recognition for her were unsuccessful. The Governor of Wisconsin tried but could not secure the necessary permission from the Secretary of War to give her a commission and President Lincoln did not choose to intercede.

The climate is vastly different today. The Army, Navy and Air Force all have women serving as general or flag officers. Two women currently serve as chaplains in the Civil Air Patrol. Sweden has a woman chaplain serving Air Force personnel. Internationally we are accustomed to reading about women who serve as Prime Minister or as President of the General Assembly of the United Nations. Former Senator Margaret Chase Smith had long service on the U. S. Senate Armed Services Committee, and at present, two women serve on the counterpart committee of the

House of Representatives, Mrs. Marjorie Holt and Mrs. Patricia Schroeder.

We are pleased to welcome Chaplain Florence Dianna Pohlman into the military chaplaincy. Her commissioning should make it easier and more attractive for other qualified women to apply for this important ministry to service personnel.

UCC Task Force Report

A TASK force of the United Church of Christ in June of this year released a report of its study of the chaplaincy and related matters. The 124 page report to the denomination's Ninth General Synod is available in paperback with the title, "Ministries to Military Personnel." Copies can be secured for \$1.95 each from Cokesbury Book Stores or from United Church Press, 1505 Race Street, Philadelphia, 19102. (Cf. Ed. Note, page 6.)

This is a significant chaplaincy study by a major denomination. The report is characterized by careful and patient elaboration of its arguments for substantial changes in the present chaplaincy system. It is notable for the absence of stridency and overkill which have marred some of the earlier critiques of the American chaplaincy.

The report carries twenty-two recommendations to the Synod. At several points the General Commission on Chaplains is mentioned as the agency with which the denomination should cooperate in seeking to implement the recommendations of the task force. The General Commission has a Committee which monitors alternate models of ministry to service personnel and it has been engaged in a careful study of the report. The Commission expects to hear from this committee at its October meetings.

Chaplaincy Literature Increases

THE continuing research and writing on chaplaincy-related topics is gratifying. The Army not long ago announced the assignment of five chaplains to a major combined historical study, each chaplain concentrating on a specific period in the history of the chaplaincy dating from

1607 to the present time. The project is under the general supervision of Chaplain (Col) Parker C. Thompson of the Army Chaplain School staff at Fort Hamilton, N.Y.

Recently Dr. Lawrence P. Fitzgerald, retired editor of The LINK and The CHAPLAIN, completed a manuscript which has occupied his attention for the last eighteen months. He was commissioned by the Home Mission Board of the Southern Baptist Convention to write up a record of Southern Baptist contributions to military and other chaplaincies since the founding of the nation. Hopefully, this manuscript will be made available for wide reading at a later date.

Chaplain P. T. B. Clayton

THE JUNE, 1973 issue of the Journal of the Royal Army Chaplains' Department informs us of the passing of Britain's world-renowned Chaplain P. T. B. Clayton. He was affectionately known as "Tubby" by thousands who came under the influence of his long ministry which began before World War I.

During the very grim days of the first World War he established a servicemen's center in a rest area behind the lines. This center was known as Talbot House or "Toc H" for short. It was a haven for officers and men who were temporarily off duty. After the war he lived to see 1500 branches established in various parts of the world. The movement was based on four simple points: To think fairly, To love widely, To witness humbly, and To build bravely. This wholesome emphasis served as a balance or corrective to the immense disillusionment which set in after World War I. This writer vividly recalls his first and only meeting with Chaplain Clayton some years ago. Even in advanced years he could attract men to his plans and ideals.

A great Service of Thanksgiving for his life and ministry was held early this year at St. Paul's Cathedral in London. He wore his honors with dignity but something of the breadth of his spirit as a chaplain can best be summed up by recalling that at Talbot House there was a sign by his door which read: "Abandon rank all ye who enter here."

United Church of Christ Task Force Recommends Major Changes in the Military Chaplaincy

General Synod Remands it for "Correction, Updating, Revision, and Distribution Among All UCC Chaplains." Reaction is Sharp.

(Editor's Note: We reprint, by special permission,* the Summary of the Recommendations Made by a special Task Force to the Ninth General Synod of the United Church of Christ which met in St. Louis, Missouri, 22-26 June, 1973. A rationale for them appears in the book from which they are quoted, "Ministries to Military Personnel," published by the United Church Press, 1505 Race St., Philadelphia, Pa. 19102, for the United Church Board for Homeland Ministries and the Council for Church and Ministries, United Church of Christ. 1973, 126 pages, \$1.95 (paper). The CHAPLAIN takes no position on these Recommendations at this time, but as a journal of record places this important denominational study before its readers for their information and consideration. It emphasizes the fact that the UCC postponed further action for two years and directed that the Report be revised and submitted "to all UCC chaplains for review and input before finalized copy is reproduced." The CHAPLAIN invites its readers to discuss these proposals. Letters should be as brief as possible; if necessary, they will be published in condensed form. The CHAPLAIN plans to print summaries of other denominational studies of the Chaplaincy as they are released.)

**Reprinted with permission from "Ministries to Military Personnel." Copyright © 1973 by the United Church Press.*

SUMMARY OF THE RECOMMENDATIONS

CONSTITUTIONAL ISSUES

Constitution-
ality Issue:

We recommend: That the United Church of Christ Committee on Chaplains initiate and carry out a full exploration of the constitutional and related issues that we have raised, and report its findings to the Tenth General Synod. (Report, p. 38.)

YOUTH IN THE MILITARY

Basic
Training:

We recommend: That the United Church of Christ, through those instrumentalities concerned with the military chaplaincy and the youth ministry, (1) register a protest with the Department of Defense on the policies and practices of basic training, requesting a review and basic changes, (2) request the General Commission on Chaplains to take appropriate steps for the purpose of changing the policies and practices of basic training which the churches find most odious, and (3) ask all UCC chaplains to press for the same changes from within the military itself in their role as advocates of youth and of humane designs for military training. (Report, pp. 42-43.)

CO Claims: **We recommend:** That military policy and regulations be changed in order to make the interview with a military chaplain completely voluntary, an option to be chosen or rejected by in-service CO applicants who should also have the right to determine, after requesting an interview and being granted one, whether the chaplain's report is to be filed or not. Refusing either option should in no way prejudice the determination of a CO applicant's case. The intention of this recommendation is to eliminate the compulsory interview with the chaplain, to recognize the legal precedents set by Supreme Court decisions on the qualifications for CO status, and to recognize the rights of non-Christian and nonreligious objectors. (Report, p. 47.)

Chaplain's Training: **We recommend:** That the United Church of Christ reassert its recognized right and obligation to do the theological training of chaplains by instituting a special program of instruction on war/peace issues and the chaplain's duty as moral counselor in the military, making this program a requirement for UCC ecclesiastical endorsement. If youth are required to be the agents of dissent and to raise certain kinds of moral problems within the military, chaplains must be capable and informed counselors on those issues. (Report, pp. 47-48.)

The Youth Priority: **We recommend:** That the church's ministry to military personnel be especially concerned for the young who bear the heaviest burdens of military life and warfare. The other functions and duties which this ministry entails should also serve that end and be consistent with it. (Report, p. 53.)

REFORMING THE MILITARY CHAPLAINCY

- Sex Requirement:** On the basis of UCC bylaws and practice, public law, as well as Executive Order 11478 which prohibits sex discrimination, we **recommend:** (a) That the UCC Committee on Chaplains inform the Armed Forces Chaplains Board that our denomination refuses to recognize or abide by the male sex requirement for chaplaincy candidates, and will endorse any fully qualified woman who applies for appointment. (b) That the UCC Committee on Chaplains, in cooperation with the UCC Task Force on Women, file a charge with the Equal Employment Opportunity Commission against the Armed Forces Chaplains Board, claiming a violation of Title VII, and requesting the Commission to use its full statutory powers to have the sex requirement eliminated voluntarily, but failing that, by court decision. (Report, p. 58.)
- Security Check:** We **recommend:** That the UCC Committee on Chaplains, in cooperation with other interested churches in the General Commission, negotiate a written agreement with the Armed Forces Chaplains Board on the nature and use of the Government security check of chaplaincy candidates, providing adequate safeguards against its functioning as a test of either religious beliefs or political beliefs and legal political activity. Further, we recommend that legal devices be explored which would enable chaplains to gain access to their own security files and to have the right to offer content themselves. (Report, pp. 60-61.)
- Educational Requirements:** We **recommend:** That the educational qualifications set by the Armed Forces Chaplains

Board, and required of all chaplaincy candidates, be abolished by that Board, and that recognized denominations be required to set their own educational qualifications for carrying out this ministry. (Report,, p. 61.)

Age Requirements:

We recommend: That the age requirements set by the Armed Forces Chaplains Board for candidates be abolished by that Board, and recognized denominations be required to set their own standards of qualification for carrying out this ministry. (Report, p. 62.)

Military Endorsement:

We recommend: That the military endorsement power of the Armed Forces Chaplains Board be abolished by eliminating AR 601-126 (8) (c) (1) and therefore the military review panel authorized to screen candidates for the Army chaplaincy, and also eliminating AR 601-26 (8) (f) covering the criteria by which candidates are to be judged. We recognize only the power of ecclesiastical endorsement exercised by the churches and hold any parallel power on the part of Government to be illegitimate and an unallowable infringement of the church's authority over the qualifications to be set for exercising the ministry. (Report, pp. 63-64.)

Recruitment of Chaplains:

We recommend: (a) That UCC recruitment procedures be changed in order to interest a wider range of clergy in this ministry, and to define the ministry in new ways. (b) That the reforms recommended elsewhere in our report be implemented to the end of liberating this ministry from its close identification with the military. (c) That a step be taken to solve the problem of pensions, a dual system

which now helps lock the chaplain into a career, by incorporating chaplains in the regular pension program of the church through contribution of annual payments from their own funds to the Pension Boards of the United Church of Christ. (Report, p. 66.)

Ecclesiastical
Endorse-
ment:

Assuming the present system, we **recommend** that certain steps be taken as reforms to increase the extent of civilian control exercised by the church over the military chaplaincy. We **recommend** that the UCC Committee on Chaplains (a) redefine and explicate the meaning of UCC ecclesiastical endorsement and communicate it to our chaplains and the Government: (b) make ecclesiastical endorsement subject to annual review and renewal in order to increase the chaplain's accountability to the denomination, and to increase the denomination's responsibility for the chaplain; (c) make ecclesiastical endorsement, initially and at times of renewal, predicated on a reasonable fulfillment of the stated duties the church expects the chaplain to carry out; (d) institute thorough reviews before granting renewal of endorsement at those major career decision points such as moving from reserve to regular status, or qualifying for retirement; (e) urge the Department of Defense to change its pension system so as to make chaplains eligible for fair benefits, based on length of service, at any point they may choose to retire from military service. (Report, pp. 70-71.)

The Mission:

We **recommend**: That the churches reject AR 165-20 (2) as an unacceptable inversion of the relationship between the church and the military, requesting that the regulation be re-

written by the Army Chief's Office so that the chaplain's "duties are those which normally pertain to his or her station as a member of the Armed Forces, and those which are prescribed by military and international law, modified by the mission and distinctive purposes of the Church of Jesus Christ." (Report, pp. 72-73.)

Freedom of
Conscience:

We recommend: That the UCC hinge its further endorsement of chaplains on obtaining a new regulation written by each of the three services which explicitly guarantees the chaplain's complete freedom of conscience in exercising his or her duties as a minister and a representative of the church, and explicitly states that the chaplain is first a minister who is primarily responsible to his or her calling and church. We must not only allow chaplains to dissent on grounds of Christian liberty, we must require it, for there is much to dissent from in the military. (Report, p. 77.)

Duties of the
Chaplain:

We recommend: That the Ninth General Synod of the UCC adopt the following statement of the duties our church expects chaplains to perform:

The Duties of UCC Military Chaplains: In keeping with the convictions of our church concerning the nature and purpose of the military chaplaincy, and according to our intention in endorsing chaplains for this ministry within the Government, we affirm the duties of a UCC chaplain to be the following:

1. To protect and further the free exercise of religion by all members of the Armed Forces in keeping with the First Amendment of the Constitution.

2. To attend the pastoral needs of military personnel through a ministry of worship, preaching, sacraments, religious education, and counseling; and to create a faithful Christian community within the Armed Forces.
3. To be a Christian sign of contradiction within the military and the state, fulfilling the prophetic calling of discerning God's judgment on the policies and practices of the nation, calling the nation to repentance and faith, and pointing boldly to God's goal of shalom for us and all mankind.
4. To serve, first and foremost, as an advocate of enlisted men and women, the young for whose sake the church established the chaplaincy and who are most vulnerable to those aspects of military life which are dehumanizing; and to care especially for those struggling with the moral problems of war and conscience.
5. To exercise responsibility for the religious and moral life of the unit, subject only to the voice of Christian conscience, the counsel of fellow pastors, the obligations of the church, and the demands of the gospel of Jesus Christ.
6. To speak for the church by serving as counselor and critic to the commander and his staff on all matters of religion, morality, and ethics in the life and work of the military.
7. To perform those duties which normally pertain to his or her station as a member of the Armed Forces, and those which are prescribed by military and international law, modified by the mission and distinctive purposes of the church of Jesus Christ.

8. To preserve his or her singular calling as a Christian minister by representing the church while employed by the state, exercising the freedom of the gospel amid regimentation, choosing life amid the powers of death, witnessing to peace amid preparations for war, and obeying God rather than men.
(Report, pp. 77-79.)

The Chaplain's Corps:

We recommend: (a) That the chaplain be relieved of the complete command control exercised over him or her as a staff officer for the sake of both liberation as a minister and the empowerment of the church; (b) That the chaplain stand outside the chain of command and within an independent Chaplain's Corps. (Report, p. 82.)

Selection of Chiefs:

We recommend: That the churches take appropriate steps in order to change the selection of the Chiefs of Chaplains, returning the power of nomination to the churches participating in the chaplaincy program, and requiring that three candidates be offered to the President for his or her choice and appointment of one. The highest chaplaincy office must be filled using criteria weighted on the side of the distinctive purposes of the church, and must recognize the right of the churches to name their own leaders. The first Army Chief of Chaplains was nominated by civilian church authorities, a precedent which should become the policy. (Report, p. 87.)

Rank:

Mindful of the chaplain's primary responsibility for ministering to youth in the military, and intending that he or she be enabled to

speak and act, to the maximum extent possible, with the same religious freedom enjoyed in civilian life, we **recommend** that all rank be abolished for chaplains. Rank and integration in the chain of command should be replaced by a separate and independent Chaplain's Corps in which chaplains themselves elect their superiors, administer the religious affairs of the military, and find their military identity. Moving the chaplain's military accountability out of the command structure and into an independent Chaplain's Corps is one important step toward freeing the chaplain from command influence. (Report, p. 91.)

Compulsory
Religion:

We recommend: that AR 165-20 (3) (f), and any similar regulations in the other services, be abolished by the Armed Forces Chaplains Board in order that UCC chaplains do not conduct any religious act or rite at any military service, military ceremony, or military exercise that involves compulsory attendance on the part of military personnel. We believe that the integrity of religious acts is best honored in a voluntary setting and that religious liberty, by definition, includes freedom from compulsory acts of worship. (Report, pp. 91-92.)

Civilian
Ministries:

THE FUTURE OF THE CHAPLAINCY

We recommend:

- (a) That the UCC Committee on Chaplains, in consultation and cooperation with the Conferences, have its mandate expanded to include responsibility for the clergy in UCC churches near military installations in order that civilian ministries to military personnel may be recognized, endorsed, supported, and furthered, and that they

may receive from the denomination services comparable to those offered military chaplains.

- (b) That the UCC recognize the chaplaincy (the ministry to military personnel) as a generic ministry defined by its constituency rather than its structure, therefore including both military and civilian chaplains who are called by the denomination to exercise this ministry.
- (c) That the UCC consult with those churches cooperating together in the ministry in higher education for the purpose of exploring the feasibility of a United Ministries to Military Personnel. UMMP might serve as the civilian arm of the chaplaincy wherein the cooperating churches would identify and support those clergy and parishes of each denomination, near military installations, which could carry out an ecumenical ministry to military personnel on behalf of all participating churches.
- (d) That the UCC Committee on Chaplains, using the precedent set by the auxiliary chaplaincy program, should move to obtain, in the case of each civilian chaplain, the same rights of access and privileges of ministry in relation to the military base in his or her parish. (Report, pp. 102-103.)

Civilian
Chaplains:

We recommend: That the UCC Committee on Chaplains, in cooperation with appropriate instrumentalities and interested denominations, plan and implement several civilian chaplaincies in order to test the feasibility of exercising the ministry to military personnel in this mode. (Report, p. 104.)

Developmental Principles:

We recommend the following principles as a basis on which to develop and open up the future of the ministry to military personnel:

- (a) The primary purpose of the military chaplaincy is the ministry to young men and women in the Armed Forces; and changes in the form of this ministry should increase its effectiveness on their behalf and in their interest.
- (b) Changes in the chaplaincy should serve to increase the separation of church and state by augmenting the influence of the church over this ministry and decreasing the church's dependence on the Government to make this ministry possible.
- (c) Wherever possible, especially in this country, the ministry to military personnel should be a civilian church ministry related to existing parishes, or providing the base for starting new churches, or carried out ecumenically in concert with other denominations.
- (d) The future of the chaplaincy must augment the freedom of the church with regard to the policies of the state, especially warfare, by eliminating the automatic consent to every war implied in guaranteed chaplaincy services to the military under all circumstances and in the service of all policies pursued by the state.
- (e) Future changes and developments in the chaplaincy must serve to increase the religious liberty of all by assuring the chaplain's freedom of conscience in exercising the ministry and representing the church, by granting the churches equal opportunity and impartial treatment by the Government, and by securing the right of

MEMBERS OF THE UCC TASK FORCE ON MINISTRIES TO MILITARY PERSONNEL

G. Henry Bause, Jr.	Chaplain, U.S. Air Force; Office of the Chief of Chaplains, Washington, D.C.
Fred Brown	Veteran, U.S. Air Force; student, Norfolk State College, Norfolk, Va.
Malcolm J. Brummitt	Chaplain, U.S. Army; Post Chaplain, Ft. Leslie J. McNair, Washington, D.C.
Malcolm H. Davis, Jr.	Campus Minister, George Washington University, Washington, D.C.
Leon A. Dickinson	Secretary for Chaplains, Council on Church and Ministry; former Navy Chaplain and Industrial Chaplain; Pastor and Pastoral Counselor.
W. James Halfaker	Task Force Chairman; draft counselor and founder of a draft counseling center; Conference Minister; Pastor.
Phyllis K. Ingram	Pastor, First Congregational Church, Milford, Mass.; Chaplain (Captain), Civil Air Patrol.

- | | |
|-------------------|---|
| Robert K. Musil | Associate Secretary, Central Committee for Conscientious Objectors/An Agency for Military and Draft Counseling; former Captain, U.S. Army, member of the Concerned Officers Movement, discharged as a CO. |
| Edward A. Powers | Chairman, BHM Peace Priority Team; Chairman, Interstaff Peace Committee; General Secretary, Division of Christian Education, UCBHM. |
| Max L. Stackhouse | Chairman, Department of Ethics, Andover-Newton Theological School, Newton Centre, Mass. |
| Ralph W. Weltge | Task Force Staff; Secretary for Young Adult Ministries, Division of Christian Education, UCBHM. |

ACLU Holds the Chaplaincy

"Compromised"

(Ed. Note: For the record, we print also the text of the "Position of the American Civil Liberties Union on the Military Chaplaincy System," adopted by its Board of Directors on 17 February, 1973. The statement is appended to a 66 page ACLU Report entitled "The Abuses of the Military Chaplaincy," by Randolph N. Jonakait and dated May, 1973. It is available from the ACLU, 22 E. 40th St., New York, N.Y. 10016, for \$1.00. For an editorial comment, see page 4. Again, The CHAPLAIN invites responsible comment from its readers. Please make letters as brief and succinct as possible. Publication of every letter is not guaranteed.)

THE ACLU has concluded that the military chaplaincy in its present form has been so compromised by a range of real and potential abuses under the Establishment and Free Exercise Clause of the First Amendment, specifically:

1. The exercise of a pervasive control by the military command structure over the chaplaincy in matters of selection, rank, uniform, pay, advancement and scope of duties, has resulted in the establishment of religion which is not constitutionally tolerable;
2. The selection process, controlled by the major denominations, seriously discriminates against minority religious groups, for reasons more related to military convenience than to the religious needs of members of the armed services.

Therefore, abolition of the present program is required by the principle of the Establishment Clause of the First Amendment. Adequate provision for the right of Free Exercise for members of the neutral policy of free access which would recognize the individual's right to access to a minister of his denomination, and the ministry's right, derived therefrom, to be present in the military environment. In this respect, it would continue to be incumbent on the military to provide those minimum support services necessary to insure that the right of mutual access is effectively implemented. In addition the ACLU notes that the courts have held that compulsory religious services held by the military academies are a violation of the Establishment Clause of the First Amendment. The ACLU maintains that the principles of the Establishment Clause and the Free Exercise Clause, end of the No Religious Test Clause of Article VI of the Constitution, are also violated by any compulsory services or religious ceremony held by the armed forces.

RESERVE AND RETIRED CHAPLAINS!

Subscribe to The CHAPLAIN and keep abreast of Chaplaincy concerns. One year, \$5.00; two years, \$9.00; three years, \$12.00.

ENTER _____ Subscription(s) to The CHAPLAIN.

Mail to _____

Name _____

Address _____

(Include APO, FPO, or Zip Code Nos.)

Full Payment Enclosed _____ Bill Me _____

Please return this Order to The CHAPLAIN, 122 Maryland Ave., N.E., Washington, D.C., 20002

A Pastoral-Prophetic Ministry to Leaders

By Gerhardt W. Hyatt



(An address by Chaplain (MG) Gerhardt W. Hyatt, Chief of Chaplains, USA delivered at the first Chaplains' School for U.S. Army Reserve Components, Ft. Meade, Md. on 9 May, 1973.)

A VERY THIN LINE separates humanity from the jungle. In our lifetime, and especially in the last ten years, that line has been stretched very, very thin. On several occasions the line has been in danger of breaking.

If there were no other reason for the existence of the church and the synagogue, this one would be sufficient: that their mission be so to influence humanity that it never allows that fine thread to be snapped.

That thin line at this moment is under terrific strain. We are in very difficult moral straits today in high places. The Watergate scandals, the ITT fiasco and many other blatant breaches of public morality point to a deep sickness in our society. The Army has by no means escaped contamination.

What we need to do as chaplains and as religious leaders is to examine the role that we have played in society to appraise its sufficiency and its legitimacy. The primary thing that I want to say to you today is just this: that as clergymen we need to review our ministries as pastors to those who carry the heavy burden of decision-making in the military, in industry, in government and in public life. I want to remind you that as chaplains we have a pastoral, as well as a prophetic ministry to perform to the commanders under whom we serve.

THE Army Regulation (165-20), which describes the duties of chaplains, places upon the chaplain the responsibility to "develop a pastoral relationship with (all) members of the command . . ." and "to advise the commander and staff on matters pertaining to religion and morals." It is thus clearly the duty of an Army Chaplain to offer moral guidance and spiritual counsel to his commanding officer. And in order that he may effectively render this ministry, the Regulation states that "The chaplain shall have *direct access* to the commander."

Yet, all too often we have been hesitant to claim this access, and have failed to render a pastoral and prophetic ministry to "the old man." We have often used the term that "our responsibility is to the troops." And, believe me, that is true! But I wonder if we do not use that statement sometimes because we are afraid — afraid to minister to those who are in authority over us. We often avoid them. We shy away from a ministry to them that is prophetic and pastoral at the same time. We don't hesitate to admonish the troops and their families. But, how often do we take the risk of offering moral guidance or spiritual advice to leaders in decision-making positions — that is, to the power-structure?

Now I acknowledge that if you review the pattern of ministry by chaplains in the armed forces and compare it with that of the civilian clergy, the chaplains will come off pretty well. I know that at any time I can pick up the phone and get the attention of the chairman of the board of my corporation, the Chief of Staff of the Army. How many civilian clergymen can do the same? Many times I have exercised that right, and with good results. But, I haven't done it enough, and most of us as chaplains have been negligent at this point. We have generally shirked the task of offering moral guidance and spiritual advice to those in authority over us.

The tremendous burdens that rest upon a man who has been chosen to make decisions in the military, in government and in industry, put them in positions where their moral jeopardy is one hundred to one as compared with that of the soldier in the ranks or the worker who punches the clock. Yet, we pay so little attention to these powerful men. And, lest we say, "Well, they wouldn't appreciate our interference into their lives," I can assure you that that is not true! When offered in a pastoral manner, such help is not only received, but is much appreciated.

In the Judeo-Christian tradition, this has been one of the primary elements of the role of the pastor-prophet — that of being guide and counselor to the heads of state on moral issues and the strengthener of the moral fiber of kings and political

leaders. In offering this ministry, therefore, we stand in a long and noble succession that stretches far back in our history.

I remind you that the prophet Isaiah ministered as advisor and counselor, over a period of years, to King Hezekiah. Unlike the prophet Amos, who strode into Bethel, blasted the king and the other leaders of Israel, and then retired to his farm in Tekoa, Isaiah remained a member of the royal family, and sought to be pastoral as well as prophetic in his ministry to the king and his court.

But even before Isaiah, old Samuel had sought to be pastor as well as prophet to the young King Saul. Samuel offered guidance and advice on moral and religious issues, which advice, if King Saul had followed it, the history of Saul and of Israel would have been quite different.

In the history of these United States, also, we do well to remember that in the eighteenth century, before and during the American Revolution, puritan preachers like the Reverend Dr. Samuel Cooper of Boston preached and popularized the essential doctrines which underlay the political philosophies of John Adams, Samuel Adams, Benjamin Franklin and John Hancock. Cooper was a friend and counselor to all these political leaders, and our nation is the better for it. Would to God there were more of that kind of guidance and counsel being given to our leaders in a pastoral as well as a prophetic manner!

NOW IN rendering this ministry today, we labor under certain handicaps. One of these handicaps is that in recent years clergymen demonstrated a great talent for identifying and publicizing the problems and evils of our society, but when it came time to sit down and work out the solutions, these clergymen became pretty scarce.

It is easy to criticize. Any fool or madman can destroy a beautiful statue or a building, or even an institution. To be negative takes no thought or wisdom at all. But, to present helpful alternatives — to offer solutions, even partial solutions, takes intelligence and effort. And too many clergymen in recent years have accepted the easy work of eroding confidence in the institutions and criticizing those on whom the burdens and power of decision are placed and avoided the difficult task of building up something positive.

We love the sanctuary of the pulpit. F. W. Robertson, preacher of England of a generation ago, once called the pulpit "coward's castle," and all too often that is what too many of us have made it. We love the protection of the pulpit where we can condemn all the evils of society, and nobody can talk back to us — nobody

can explain to us — nobody can say, “*But* you don’t know the hard facts.” I believe that we should be as vulnerable to back-talk as anyone. We do have a privileged sanctuary, and in taking advantage of it more often than we should have, we have not commended our courage or our counsel to intelligent men, and our credibility has diminished as a result.

But in seeking to render this ministry of pastor-prophet today, we labor under another handicap. We are stuck with an image that many of our vociferous professional brethren have made for us over the past ten years — the image that clergymen like to identify with those things that are popular at a given time — that we like to go out and show how evil government is and how evil industry is, and how those who must make the hard decisions in government make them badly — but we don’t take the risk of participating in those decisions on a pastoral basis.

For a Pastor “the Posture of Adversary to the Establishment Is Self-Defeating”

You know as well as I do that marching in the streets and giving our encouragement to plans to break out windows and to tear down buildings is not a pure pastoral act. I know that if pastors who have credibility in a community would go to the heads of industry who have problems — problems that have come into the public domain — and if those pastors would go to them with an attitude of helpfulness, and would show that their purpose was really to help — to assist the industrialist to think through his problem from a moral and spiritual stance — if those pastors would go with that attitude and not merely to get public attention or to become a big shot because they told off big industry — those pastors would get a hearing. And when the leaders of industry or of government found out that the image of the clergy that has been created in the past ten years is a myth — absolutely wrong as far as most of the clergy is concerned — they would invite those pastors back again. On a very quiet basis many clergymen are doing this, and they are being very effective.

As chaplains you can go to your commanding officer and say, “Sir, I’m aware that this or that problem has arisen . . . I certainly do not have the solution, but I’d like to talk it over with you, and perhaps we can both discover some of the moral and spiritual principles that are here at stake. I’m sure I don’t know all the facts, but as the one who has been commissioned to offer advice to you on moral and spiritual matters, I’d like to try to think

through the whole situation with you in the hope that God will reveal to you the best solution." There is not a commanding officer in the Army who, if he had a real problem bothering him, wouldn't deeply appreciate his chaplain coming to him with that kind of approach and help.

The institutional chaplains, the chaplains in industry, are pioneering in this area. Some persons are quite critical of these chaplains in industry. It is easy to put them down as tools of the establishment and of the corporations which they serve. But the one thing you can't take away from them is that they are trying; that is more than some others are doing. They may not be accomplishing all that you or they would like, but it is a beginning! And some of them are having great impact in bringing to the attention of the leaders of industry and public life the hurts of mankind and what they can do about them. Many of these chaplains in industry have brought to the attention of industrialists some infractions of the moral code that their corporations were inflicting on the body of this nation. These chaplains are showing the giants of industry what such infractions will eventually do to them as individuals, to their institutions and to our society as a whole.

SO, IN SPITE of the handicaps, it is possible for a clergyman to minister as a pastor-prophet to those who carry the heavy burdens of decision-making in our country today.

And I submit to you that this is a ministry which must be performed at every level of our society — to those at the top as well as those at lower levels of authority.

In certain elements of the Army we are also doing some pioneering in this regard. We have taken some of our most brilliant young chaplains and placed them on the faculties of our Officer Training Schools. There they teach in the areas of moral leadership, moral responsibility and human relations, as well as in short courses to commanders on how the chaplain may best be employed as a conscience of the Army. We have already seen a great payoff from this investment in the young officers who have been influenced by these chaplains.

I have sat with these young chaplains and have reviewed what they are doing. I have seen their lesson plans, and have learned how they are integrating their work, not only into the leadership departments of officer training schools, but how they are reaching out into the entire curriculum of these schools and bringing these virtues to bear in every course that is taught. They have made a strong impression on these budding military leaders that all of life is involved in integrity and in moral responsibility. When

you consider that approximately 16,000 young officers go through these schools each year, you realize what a tremendous impact the influence of these chaplain-instructors is going to have.

The unfortunate thing is that we don't have that kind of opportunity in our universities and colleges where the future heads of industry and government are being trained.

You can put any pornographic book in the library of any university or college you want. You can show any filthy film on the campus. You can teach anything concerning sex in those institutions of learning, even that deviations and immoralities with regard to sex are a new life-style that should be emulated. But here in this country, you would be prohibited from presenting the precepts of Christ as an option to our young civilian leaders of the future.

We are a highly educated nation, but a very astute Jesuit once remarked, "Education without ethics creates an educated devil." One wonders if that is not just what we may be doing by the rules that obtain at certain so-called institutions of learning.

It is a very difficult situation that we face. But nevertheless, it is part and parcel of the way things are. The laws of free men are being interpreted in our country today until our people return to a more God-pleasing concept of freedom. We, as clergymen, must live with it while we seek to fulfill our responsibilities for the church and for its pastoral and prophetic ministry to persons at all levels of society.

I certainly do not have the solution to these problems. I don't have the answer for all the issues relative to the Army, and I have still fewer solutions to the problems of the civilian religious community. But I would suggest a partial solution. I believe that we need to make three very thorough studies in our profession. We need first to restudy the *doctrine of the nature of man* — for man is what it is all about; without him there is no need for the church, the chaplaincy or any of the other things we've been talking about. We need also to reformulate our *doctrine of the church* and its role in society. And we need finally to restudy the *doctrine of the holy ministry and of the priesthood*.

These are the keys to what our interface must be with what is going on in our society and our world. If we don't know what the nature of man is; if we don't know what the true role of the church is; and if we don't know what the nature of our ministry is — I see very little hope that our worries will ever diminish or that our scandals will ever cease.

AS CHAPLAINS, clergymen, priests and rabbis, we have a public influence to exercise in this nation. We have a pas-

toral-prophetic responsibility to fulfill to those who carry the heavy burdens of decision-making in the military, in industry, in government and in all public life, and we shirk that responsibility to our own peril and to the peril of our nation. It is not an easy task. It is one we have neglected, for in its performance we are handicapped by numerous difficulties. But it is a task to which the situation in our country and in the Army calls us to meet with fresh determination.

The church has traditionally played a very great role in the life of our nation, and I believe she must do it again. The history of these United States cannot really be separated from the history of the church. We have separated, and we must continue to separate, the powers of the state from the powers of the church, but we can never, and we must never try to, exempt the state from the influence of the church and religion. Those leaders of public life — of the military, of industry, of government — who would ignore the word and influence of true religious leaders place our nation in greatest jeopardy.

But those religious leaders — chaplains, clergymen, priests and rabbis — who have an opportunity to bring religion and morality to bear on the decision and policy-making processes of our society had better know that the posture of adversary to the establishment is self-defeating. As always, the humble clergyman with a pastor's heart who has no other agenda except the glory of God and the welfare of His people, has the only posture that possesses the credibility to bring God's will to bear on the affairs of men and nations.

May our Heavenly Father here give us a new determination to fulfill our God-assigned tasks of ministering in a pastoral way to all, both high and low, for whose spiritual welfare we are responsible.

END

SERVICEMEN READ THE LINK! Subscribe now!
Bulk orders to bases invoiced quarterly at 20¢.

MAIL _____ copies of The LINK to:

Name _____

Address _____

(Include APO, FPO, or Zip Code Nos.)

Full Payment Enclosed _____ Bill Me _____

Please return to: The LINK, 122 Maryland Ave., N.E.,
Washington, D.C. 20002.

Preaching Clinic

By James T. Cleland



ON MISSING THE BOAT

"The Eternal Word of God and the Immediate . . . Situation"

GENTLE — and other — readers, you probably know, by this time, that I was born on Clydeside, two miles from where the "Queen Mary" and the two "Elizabeths" were built. There is salt water, polluted by Glasgow, in my veins. So nautical tales and analogies are inevitable and dear to me. Recently, at the Duke University service of worship, the words which head this column popped up from the depths of my memory. The origin of this remembrance was a story I had heard as a lad about a man who missed a Burma-bound boat in Glasgow. Imagine! Journeying all the way to Rangoon, and turning up at the quay after

the last gangway had been withdrawn and the last hawser had been hauled aboard. I can understand missing a boat from Clydeside to Liverpool, or Belfast, or even New York. But to Burma! It isn't as though there would be another one along in a couple of hours, or days, or weeks. Maybe the belated passenger had too many Scottish friends and too much Scotch refreshment. But, perhaps the ship stopped at Southampton en route, and, let us hope, he caught it there.

So, from boyhood, I have been aware of the phrase, "missing the boat." But why was it recalled to me by that Duke service of worship? It

was Alumni Weekend on the campus, designated as such, prepared for as such, attended as such, enjoyed as such. Yet, the worshippers would scarcely have known that it was *their* special occasion, though the Order of Worship carried the two words "Alumni Sunday" on the front page, and the lector was the President of the General Alumni Association. But, if the graduates were even alluded to — in prayer or sermon — then the reference missed me. These worshipping alumni (and alumnae) could have been playing golf, or wandering through the gardens, or reminiscing with classmates. Instead, they came to the Chapel on the Sunday set apart for them; and there was, as I recall, a great silence regarding relevance, or pertinence, or specificity. There was an absence of any graciously worded recognition of their presence. Don't conclude that the service was a flop. It wasn't. The sermon was good — in content, in style, in delivery. The prayers were carefully prepared and as carefully presented to God on behalf of the congregation. The music, choral and instrumental, was, as always, of a high order. But someone had blundered. Here was a sin of omission, not deliberate, of course, but a bit thoughtless.

WHOEVER planned that service and gave of their combined talents to structure it just missed the boat. Yet, the situation could have been redeemed by a simple statement of intent, something like this: "We welcome you all to this service, especially those who are graduates of Duke. But instead of speaking to you as returning alumni, we want you to take part in the University Service of Worship as it normally is nowadays, Sunday after Sunday. Since your day, it has changed its form, as you will notice. There are opening and closing processions; the cross is carried, in and out. At long last, we have decided to cooperate with the architecture of this Gothic structure." That would have incorporated the graduates and related them to the Summer Session students and the faculty and staff. How do I know? We did just that on Alumni Sunday some years ago, though in addition to the words of explanation, we added an alumni emphasis in the Prayer of Supplication. It was better than eloquent silence.

Are there other services where we are apt to miss the boat? Have you ever been to a funeral where you could not tell from the spoken word whether the deceased was male or female, adult or

child — or a dog? One friend told me of conducting a committal service — suddenly, unexpectedly — without knowing whether the deceased was male or female. He just referred to the corpse as “it,” wherever and whenever necessary in the short service. Whew! In preparation for baptisms and weddings, I fill out all the forms, ecclesiastical and civil, personally, instead of having my secretary do it. I want to make myself personify these people as separate individuals, worthy of respect as each is a unique creature. Each wedding is for *this couple*, and for them only, as if none had preceded them and there were nary a one to follow. It is a somewhat impossible ideal, of course, but it is worth keeping in mind — for baptisms and funerals, too. How does one go from a baptism to a funeral to a wedding, on the same day? I know of but one way: to look at the three as differing rooms under the one roof, in the *same* house, with each room being God’s concern and, therefore, ours.

BY THIS time, you are aware that Cleland is back to his old theme: the eternal Word of God *and* the immediate contemporary situation, inseparably conjoined. The Gospel, the Good News, is eternal;

but the contemporary situation changes with the Christian year, the national year, the academic year: Lent, July 4, Freshman Sunday; Christmas, Thanksgiving, Alumni Sunday; Easter, Memorial Day, Founders’ Day. There is an interplay between the timeless and the transient. Both must be kept in mind as we serve the people of God. The heresy of topical preaching is not that it is topical (God bless it for that!), but that it too often forgets the eternal. Another adjective must be linked with “topical,” *viz.*, “expository”: the elucidation of the Word for today, *our* today.

Have I ever missed the boat? Yes, more than once. Twenty-seven years ago, I turned up at a Mother’s Day service in a very respectable, and rightly respected, church with a sermon on Jezebel — somewhat in favor of her. I’ve never been asked back to that pulpit; and I’ve seldom preached on Mother’s Day since. Moreover, I may have missed the boat in what I’ve written here about Alumni Sunday at Duke. Perhaps it was a more valid service, for time and eternity, than I grasped or grant.

I WAS anxious to find the origin of the phrase “to miss the boat.” So one of our

Duke reference librarians — a helpful group of folk — dug up some interesting synonyms: “to miss fire”; “to miss the bus.” Do you know who used that second one? Prime Minister Chamberlain said it on April 5, 1940 regarding Hitler’s invasion of Denmark and Norway, in place of his attacking in the West. Ask anyone who was on the Scotland-Murmansk run in World War II if Hitler missed the boat!

Mr. Chamberlain resigned five weeks later, and was replaced by Mr. Churchill. Who missed what boat?

“To miss the boat(bus)” is defined as “to blunder badly by failing to grasp an opportunity.” That’s what I think happened some days ago. I am going to have my opportunity on December 9: Founders’ Day at Duke. I shall try to practice what I have been talking about to you in this column. Amen.

The Saga of a Saint’s Cloak

St. Martin of Tours and the Word “Chaplain”

By Thomas W. Klewin

THE WORD “CHAPLAIN” is a part of almost everyone’s vocabulary, whether in the military or not. Most people know who and what a chaplain is, but few realize where the word originated.

It all began with a soldier saint of the early church, St. Martin of Tours. Born in 335 A.D. to non-Christian parents, Martin spent his first years in what today is western Hungary.

At ten he began to receive instruction in the fundamentals of the Christian faith. Some five years later, Martin was still a “catechumen,” a learner, a student of the Christian religion. It was then that he was drafted to serve in the

Roman Army; his task was to help the Roman Empire protect its borders against the barbarians from the East and North.

The word "chaplain" evolved from an incident in Martin's life which occurred while he was still a young soldier of

"Martin . . . has covered me with his garment."

fifteen. Stationed at Amiens, France, he happened to ride his horse through the gates of the city on a cold, blustery, winter day. Wrapped around him as protection from the cold was a heavy winter cloak.

A beggar happened to be at the gate at the time looking for any contribution which would help him survive the winter. Martin had no food or money to give, so he drew his sword, took off his cloak, cut it in half and offered the half-naked beggar one part of it.

That night Martin had a dream — a vision of Christ dressed in that beggar's half cloak and saying, "Martin, still a catchumen, has covered me with his garment." Shortly after this Martin was baptized; he left the army and became a monk.

His love and compassion soon became a living legend in France. Finally, in 372 the people of Tours forced the humble monk to accept the bishopric of Tours. As his fame increased so did the story of his sharing his cloak with the beggar.

In later years Martin's half of the cloak was kept in the chapel of the French king. This is where St. Martin of Tours, his cloak and the word "chaplain" first met.

Martin's half was called a "capella." The priest appointed to care for the "capella" was called a "chapellanus." In later years it became "chapellain" in French, "chaplain" in English.

The French kings took Martin's cloak, now a mystic symbol of God's presence, into battle as a kind of banner to inspire and lead the troops. The "chapellanus" came along to care for the banner. And so the "chaplain" went into battle with the troops, unarmed except for his faith in God, to be with the men in the heat of war. Ever since that time

(Continued on page 39)

The General Commission "HONORS LIST"

SINCE 1959 the General Commission on Chaplains has awarded a Certificate of Appreciation to hundreds of armed forces laymen and women for devoted service to the religious programs of their installations. Nominees are recommended by their chaplains in a letter of request sent to the Commission. Written on parchment and suitable for framing, the citation recognizes the contribution of an individual, a man and wife, or a whole family. To safeguard its significance, the Commission approves only one award annually in each situation. However, if special circumstances suggest that as many as three individuals or families should be honored, the sponsoring chaplain should state the case and request special consideration. In its HONORS Department The CHAPLAIN will list recipients and their sponsoring chaplain.

RECIPIENTS OF THE CERTIFICATE OF APPRECIATION FOR THE SECOND QUARTER, 1973

DATE	RECIPIENT	CHAPLAIN and INSTALLATION
------	-----------	---------------------------

ARMY

4/2	LG Willard Pearson	COL E. H. Ammerman Hq, V Corps APO New York 09079
4/6	LTC Alexander Matheson Canadian Liaison Officer	LTC Clinton Helton Hq, Fort Monroe, Va. 23351
4/6	BG & Mrs. Raymond O. Miller	MAJ Harold D. Schneider Hq, USA Berlin APO New York 09742
4/9	Mrs. Jay G. Hanson	LTC R. J. Huebner Hq, Fort Sam Houston Fort Sam Houston, Tx. 78234

DATE RECIPIENT CHAPLAIN and INSTALLATION

4/12	SFC & Mrs. Robert D. Butler & Family	MAJ George E. Ormsbee Hq, 101st Airborne Div., Airmobile Fort Campbell, Kentucky 42223
4/12	1 LT Richard L. Mann	MAJ Caleb H. Johnson Hq, School Bde, USA Air Defense School Fort Bliss, Texas 79916
4/17	COL Henry A. Barber, III	LTC Clarence L. Reaser Hq, Carlisle Barracks Carlisle Barracks, Pa. 17013
4/17	COL John K. Stoner, Jr.	LTC Arthur F. Bell Hq, Edgewood Arsenal Edgewood Arsenal, Md. 21010
4/24	CPT Larry D. Anderson	MAJ Henry L. Hunt SUPACT Kaiserslautern APO New York 09227
4/27	Mr. & Mrs. Orice F. Gracey	LTC William R. Gentry USA Transportation Center Fort Eustis, Va. 23604
5/1	Mrs. Herman Ertlschweiger	LTC James A. Stanford USA Strategic Communications Com. CONUS Fort Ritchie, Md. 21719
5/1	LTC Eddie M. Nix	MAJ Irwin C. Loud, Jr. U. S. Army Retraining Brigade Fort Riley, Kansas 66442
5/4	LTC & Mrs. Gary P. Graves	MAJ Anthony W. Dick, Jr. Hq, Fort George G. Meade Fort Meade, Md. 20755
5/8	MAJ & Mrs. Robert W. Brown Captain Roy Olive E-5 & Mrs. John Troxell	CPT Elvis B. Norris Hq, 3d, 3d Armored Div (S) APO New York 09074
5/8	LTC & Mrs. Charles W. Zipp	CPT Thomas R. Smith Hq, 1st Bde, 3d Inf Div APO New York 09033

DATE RECIPIENT CHAPLAIN and INSTALLATION

5/16	LTC Clarence O. Light, Jr.	MAJ Billy M. Whiteside U.S. Army Garrison Kagnev Sta APO New York 09843
5/16	SGT & Mrs. Kenneth Weaver	COL George Taylor Wm. Beaumont Medical Center El Paso, Texas 79920
5/16	MAJ & Mrs. E. Melvin Soles & Family	LTC David E. Lee Wm. Beaumont Medical Center El Paso, Texas 79920
5/21	Mr. & Mrs. Roland E. Dolle	LTC Ross C. Wright Dugway Proving Ground Dugway, Utah 84022
6/4	COL CLEMENT H. Will	LTC Dalton H. Barnes USA Field Artillery Center Fort Sill, Okla. 73503
6/7	COL & Mrs. Hillman Dickinson	MAJ Mauno M. Kalliomaa Hq, 1st Adv Ind Trng Bde US Army Armor Center Fort Knox, Kentucky 40121
6/11	LTC & Mrs. C. H. Stevens	LTC Paul N. Mitchell Hq, 1st Bde, 1st Cav Div Fort Hood, Texas 76545
6/13	COL Claude L. Roberts	MAJ Henry L. Hunt Sup Act Kaiserslautern APO New York 09227
6/14	LTC Robert L. Schneider	LTC John E. Green Fliegerhorst Sub-Community APO New York 09165
6/20	Miss Frances V. Gulli	COL Floyd L. Heckard Walter Reed Hospital Washington, D. C. 20012
6/20	Mrs. Rebecca Heckard	LTC John A. Magalee Walter Reed Hospital Washington, D. C. 20012

DATE RECIPIENT CHAPLAIN and INSTALLATION

6/21 COL John L. Fellows, Jr.	COL Mitchell C. Johnson Hq, Presidio of San Francisco Presidio of San Francisco, Calif. 94129
6/22 COL & Mrs. Fredrick H. Niedermeyer	LTC John J. Sharp Hq, U.S. Army Missile Command Redstone Arsenal, Ala. 35809
6/28 COL James G. Boatner	MAJ Roy J. Fullilove 82nd Airborne Division Fort Bragg, N. C. 28307
6/28 SP6 & Mrs. Gordon Clark	LTC John E. Green Hq, 11th Aviation Battalion APO New York 09165
6/28 COL & Mrs. Edward A. Partain	CPT Charles D. Symons, Jr. Hq, 1st Bde, 82nd Airborne Div Fort Bragg, N. C. 28307
6/28 COL James S. Welch	MAJ Henry L. Hunt SUPACT Kaiserslautern APO New York 09227
6/29 LTG & Mrs. Claire E. Hutchin, Jr.	COL Earl S. Bloxham Hq, First U.S. Army Fort Meade, Md. 20755
6/29 ISG Governor L. Manley	COL Elwyn G. Edwards B. Franklin Village Chapel APO New York 09086

NAVY

4/13 Rev. & Mrs. Tom Hash	CAPT James W. Conte U. S. Naval Station, Box 16 FPO San Francisco 96651
4/17 Mrs. Carmen Busch	CDR Calvin J. Croston Naval Air Station Albany, Georgia 31703
4/18 Sr. Chief Mineman & Mrs. George Davis	LCDR John C. Keenon U. S. Naval Air Station FPO San Francisco 96654

DATE RECIPIENT CHAPLAIN and INSTALLATION

4/19 LCDR & Mrs. Ray Vasques	CDR John W. Berger Naval Air Station Moffett Field, Ca. 94035
5/10 CAPT J. C. Mitchell	LCDR Aldon E. Purdham Naval Communication Station FPO Seattle 98777
5/21 MMC Lawrence Walatka	LCDR Myron B. Henry USS Cleveland (LPD-7) FPO San Francisco 96601
5/23 BG C. D. Mize, USMC	CAPT Asa W. Jones Marine Corps Development & Education Command Quantico, Virginia 22134
6/13 LTC Claude M. Daniels, (USMC)	CDR O. H. Wetzel Puget Sound Naval Shipyard Bremerton, Washington 98314
6/22 CAPT Glenn E. Lambert	LCDR Joseph J. Thompson NAS Saufley Field Pensacola, Florida 32510
6/26 LTJG Glenn D. Singer, MSC & ENS Dee Singer, NC	LCDR Z. C. Mitchell, Jr. Naval Air Station Corpus Christi, Texas 78419

AIR FORCE

4/2 MAJ Thomas E. Schutt MAJ K. S. Fischer Mrs. Betty A. Hardee Mrs. Emma A. Eckoldt	CH, COL, Oscar L. Sylwester Hq, U. S. Air Force Academy USAF Academy, Colo. 80840
4/24 CAPT & Mrs. William E. Yantiss	LT COL Chester W. Ross Hq, 14th Flying Training Wing (ATC) Columbus AFB, Miss. 39701

DATE RECIPIENT CHAPLAIN and INSTALLATION

5/29 LT COL Karl S.
Karrenbrock

LT COL Leonard D. Kelley
Hq, 8th Combat Sup. Gp.
(PACAF)
APO San Francisco 96304

VETERANS ADMINISTRATION

5/1 Mr. Peter Gunnestrup

CH. Willard W. Bartlett
V. A. Hospital
Portland, Oregon 97207

5/1 Mr. Jack D. Powell

Chaplain Anderson C. Hicks
V. A. Hospital
Big Spring, Texas 79720

5/1 Mr. & Mrs. John Ruel

Chaplain F. D. Donaldson
V. A. Center
Dayton, Ohio 45428

5/10 Dr. Harry C. Ernsting

Chaplain Anderson C. Hicks
V. A. Hospital
Big Spring, Texas 79720

ST. MARTIN

(Continued from page 33)

clergymen who serve military personnel have been called "chaplains."

The spirit of Martin, his Christlike spending of himself for his fellowman, his concern for the suffering, his willingness to share are the example for all military chaplains to follow. And in a real sense the "chaplain" is still the one who holds high the banner of God, proclaiming God's love for men even in moments of battle. END

LOWRY AFB, Colo. — A new base Chapel Center was dedicated at Lowry AFB recently. Under construction for over a year, the Chapel seats 400 in the main sanctuary. The Center provides office space for five chaplains, six chapel management specialists, and two education associates.



"... Do you solemnly swear or affirm . . ." In an historic commissioning, LT(jg) Florence D. Pohlman, CHC, USNR, takes the oath. Conducting the ceremony is CNO ADM Elmo R. Zumwalt (rt). Holding the Bible is Chief of Chaplains RAD Francis L. Garrett, CHC, USN. The Rev. Dr. Robert B. Harriman, Chaplaincy Executive for the United Presbyterian Church, looks on.

The Navy Commissions Its First Woman Chaplain

By Edward I. Swanson

To Serve at Orlando NTC

In the office of CNO Admiral Elmo R. Zumwalt another long-closed door opened on 2 July with the swearing in of Lt. (jg) Florence D. Pohlman, CHC, USNR,

as the first woman chaplain to be accepted for extended active duty by any branch of the armed forces. Present besides Admiral Zumwalt were the Navy's Chief



On the threshold of her great moment, Miss Pohlman listens to an exchange between her new bosses, Admirals Garrett and Zumwalt. Dr. Harriman stands by as her sponsor.



It's done! The Navy has its first woman chaplain. "Congratulations to you," said Admiral Zumwalt.



"Congratulations to the family, too!" Admiral Zumwalt and Dr. Harriman greet Chaplain Pohlman's mother, Mrs. George A. Pohlman, and her cousin, the Rev. Dr. Hillman Hollister, former pastor of the Chevy Chase Presbyterian Church.

of Chaplains, RAD Francis L. Garrett, CHC, USN, the Rev. Dr. Robert B. Harriman, endorsing executive for the United Presbyterian Church and Chaplain Pohlman's civilian ecclesiastical superior, the Rev. S. David Chambers, assistant to Dr. Harriman, members of Miss Pohlman's family and several reporters.

Ordained only the day before in Washington's National Presbyterian Church, Chaplain Pohlman has reported to the Navy Chaplain's School in Newport, R. I. for eight weeks of training. Her first duty station will be at the Naval Training Center, Orlando, Fla.

In congratulating Chaplain Pohlman following the ceremony, Admiral Zumwalt said, "Ladies and gentlemen, this is a very historic occasion, the first time in the history of the military ser-

vices that a woman has been admitted to the Chaplain's Corps. We think it's a great step forward for the U.S. Navy."

Chaplain Pohlman responded, "I'm very pleased to be in this honored position. Thank you."

Chaplain Garrett added, "We think our Chaplain Corps is very honored to have Miss Pohlman join us . . . I think some words of appreciation are due to the Presbyterian Church. We've had a number of young women who've expressed an interest in the Navy . . . ; we're so appreciative, Dr. Harriman, to the Presbyterian Church for what you've done to make this possible."

In acknowledgment, Dr. Harriman replied, "The Presbyterian Council for Chaplains and Military Personnel is highly honored. We're delighted that Miss Pohlman has applied for the Chaplain-



Pictured at Princeton Seminary, N.J. where she received her Master of Divinity Degree, Miss Pohlman looks over some music. She has a degree in music and sings well.

cy, been endorsed for it, and we pledge to her, as we do to all the chaplains, our continued support. The Church stands behind her in the ministry. Thank you."

San Diego Native

The daughter of Mr. and Mrs. George Anton Pohlman, Chaplain Pohlman was born and raised in San Diego. After attending local schools, she graduated from Occidental College, Los Angeles in 1966 having majored in music. She did graduate work toward a Master's in elementary education at the University of Wisconsin and Mesa City College, San Diego County. Her theological studies were at Princeton Seminary which awarded her its Master of Divinity Degree in January.

Miss Pohlman's cousin, Dr. Hillman Hollister, has been a

clergyman associated with the Chevy Chase Presbyterian Church for thirty years; his son is also a clergyman. Her uncle was one of the first medical missionaries to go to Liberia.

Chaplain Pohlman has traveled extensively and speaks acceptable German, French and Spanish. A gifted and professionally trained musician, she was French hornist with the Long Beach Symphony Orchestra; she also has a fine singing voice. She served as Minister of Music at the Kirkpatrick Memorial Church, Ringoes, N. J., as occasional interim Supply at the Presbyterian Church, St. Georges, Del., and as advisor for youth at the Hungarian Reformed Church, New Brunswick, N. J. From 1967 to 1970 she was Lay Leader and founder of the Single Young Adults Group at the La Jolla Presbyterian Church, La Jolla, Ca. Questioned by reporters about her decision to enter the Navy Chaplaincy, Miss Pohlman said,

"When I finished seminary in January of this year, I came for my final oral examination before the local level of my church in California, and just at that time there was a Navy chaplain that happened to be present, and he spoke to me—the first one to speak to me concerning the possibility of the chaplaincy. And from that time on I began to consider the Navy Chaplaincy; it wasn't until Easter time that I felt that this was the call that God was calling me to, the place of ministry for me."

Impromptu Press Conference

"How The System Operates"

After Chaplain Pohlman's commissioning, Chaplain Garrett and Dr. Harriman answered questions from reporters as follows:

Garrett: For the information of those of you who may be curious about this picture, Dr. Harriman represents the Church and I represent the Navy; the Chaplaincy is always a joint operation between the Church and the Navy because chaplains are different from everybody else in the Navy in that we are answerable to somebody outside the Navy, being creatures of the Church first and merely an extension of the ministry of the churches, so what we symbolize in this picture . . . is the existence of the Chaplaincy as an operation of the Church. Because Miss Pohlman could not be here today unless her Church had put her forward and given her its ecclesiastical endorsement, I wanted to get a picture or two of this for our own internal purposes.

Q. Does a chaplain enlist for a period of time like other officers?

Garrett: That is not correct. Miss Pohlman has been commissioned by the President . . . in the Naval Reserve of the U.S., and there is technically a period that's called three years of obligated service, but in the Chaplain Corps if for any reason any chaplain desires to return to his Church, the Navy

would certainly not stand in the way, and any time he desired to do that, he's free to.

Q. How formal is it? Is it an informal arrangement?

Garrett: Well, I wouldn't call it informal, because that's a pretty formal document she's holding in her hands, but it's a—I think a better way to describe it—it is truly a volunteer arrangement as far as the individual is concerned, and both the Church and the Navy would want it that way. We think that's the way ministry works better.

Q. Does the Chaplain have to get the Navy's permission to marry?

Garrett: To be married? No. We're in the marrying business!

Q. That three years you referred to will be three years of active duty?

Garrett: Yes.

Q. And after that it would be her option whether to reenlist for another tour?

Garrett: That's correct. Every chaplain after an additional tour decides for himself whether this apostolate is something that he wants, or whether he or she does not desire to follow that, and makes a request for it. That's the point at which the Church again should enter into the picture to decide whether they wanted this chaplain to represent them in the military any further.

Q. OK, and if she should decide to stay in, it would be for how long? Another three-year tour?

Garrett: No. There's no set period of time. After that time, normally the chaplain, if he decided he wanted to make a career of it, might well make application for Regular Navy. In a Regular Navy contract there's an indefinite contract.

Harriman: It's at that point again that the Church enters into this relationship, because an additional endorsement for that is needed.

(At this point Chaplain Pohlman responded to questions.)

Q. Do you plan to make it a 20-year situation?

Pohlman: I don't have any long term plans at this point.

Q. Did you decide on the ministry at seminary?

Pohlman: No, when I first went to seminary I didn't have any idea of being a minister even then, which would normally be the case for many students, and all the way through the three-year seminary training I still was not at all convinced that I was headed for the ordained pastorate; but it was in January and in succeeding months as I considered the Navy, that I felt the call to the ordained ministry.

Q. What had you planned to do? What alternative is there to becoming a minister after seminary? What alternatives are there to the ordained ministry?

Pohlman: There are many students who go to seminary training for a variety of reasons — it's possible to go into any field after seminary. You don't have

to pursue any religious activity. Within the ministry there are a number of options also, and they aren't all within the Church. There are many kinds of chaplaincies — in hospitals and schools. There are many kinds of other work — youth work, prison work, any number of possibilities, especially in this day and age.

Q. Do you intend to specialize in any particular work in the Navy?

Pohlman: I don't have any plans right now for that. I really need to get in and see what the Navy desires and what I desire, and what we can do.

Q. Where do you think the Navy needs you most? Any particular job or occupation?

Pohlman: I'm not terribly clear on the Navy's needs. I think we're going to find you.

Reporters: Thank you, and good luck!



"Don't expect too much from one visit."

Inspections, Classes, and Drills

8 Weeks of Basic Training at the Navy Chaplains School, Newport, R. I.

(Below) CDR Charles L. Greenwood, CHC. USN lectures to Miss Pohlman's class. (An additional picture is on page 61.)

(Continued on page 61)



(Left) Chaplain Pohlman is greeted by a fellow chaplain at the entrance to the Chaplains School, Newport, R.I.





Examined by a critical eye and found wanting, an altar candle is deftly adjusted by SP4 Lorraine Doleshal at Fort McClellan, Alabama. "It's a good job . . . because I have a variety of responsibilities," she says.

First WAC to Hold Chaplain's Assistant MOS

The Army Breaks New Ground, Too!

NOT ONLY did SP4 Lorraine Doleshal break new ground as the first WAC to hold a (71M) MOS as a chaplain's assistant, but in the process she found herself a husband, SP5 David L. Bernhardt, Jr., also a chaplain's assistant! Married in December, 1972, the couple were both discharged in May, 1973 and now reside in Ft. Collins, Col.

As an assistant at the WAC chapel at Ft. McClellan, Ala., she shared fully in the work load — and loved it. "It's challenging and gives me a feeling of accomplishment," she declared.



Representative Marjorie S. Holt
A Presbyterian Church Elder

AS WOMEN move steadily into positions of greater responsibility in all sections of the armed forces, it is fitting also that they have a voice in the Congressional committees charged with oversight of armed forces affairs. Of the 86 or so women who have been elected to Congress, only five have received the coveted appointments to the respective Armed Services Committees.

Mrs. Margaret Chase Smith of Maine is the only woman to have served on the Senate Armed Services Committee;

she also served earlier on the old House Naval Affairs Committee and thus can claim the distinction of having served the military committees on both sides of the Capitol dome.

In the 1950's and 60's Mrs. Clare Booth Luce of Connecticut and Mrs. Catherine St. George of New York were members of the House Armed Services Committee.

Of the 43 members of the present Committee, two are women. They are Mrs. Marjorie S. Holt, Republican, of Severna Park, Md. and Mrs. Patricia Schroeder, Democrat, of Denver, Col.

Marjorie S. Holt

Mrs. Holt became the first woman from Maryland to be elected to the U.S. Congress in a general election on Nov. 7, 1972. She represents Maryland's Fourth Congressional District.

She and her husband, Duncan M. Holt, came to Anne Arundel County in 1950. The mother of three and grandmother of three, Mrs. Holt practiced law until 1966, when she was elected Clerk of the Circuit Court of Anne Arundel County. After a four year term she was re-elected in 1970 by a large margin.

Women Members of the House

An elder of the Woods Memorial Presbyterian Church in Severna Park, she is a past president of the Church's Women's Guild. Her participation in community affairs has been extensive. Politically she has been an active Republican from the precinct to the national level. Mrs. Holt earned a Juris Doctorate from the University of Florida in 1949.

She serves on two Subcommittees of the House Armed Services Committee, that on Military Personnel and the Special Subcommittee on Human Relations.

Patricia Schroeder

Representing the First District of Colorado (the City and County of Denver), Mrs. Schroeder was born in Portland, Oregon on July 30, 1940. Educated in the public schools, she earned a B.A., magna cum laude, Phi Beta Kappa, at the University of Minnesota in 1961. She won a J.D. at Harvard Law School in 1964.

Married to James W. Schroeder, an attorney, she has two small children.

She was admitted to the Colorado Bar in 1964 and was a Field Attorney for the National Labor Relations Board from 1964-66. She was a



**Representative Patricia Schroeder
She Holds a Private Pilot's License**

lecturer and law instructor at the Community College of Denver, the University of Denver, and Regis College from 1969-72. A member of the Board of Directors of several insurance companies and business corporations, Mrs. Schroeder holds a private pilot's license. She is a member of the American Bar Association and the League of Women Voters.

Within the House Armed Services Committee, she serves on the Subcommittee on Seapower. She is also a member of the Committee on Post Office and Civil Service.

Armed Services Committee



The Rev. Mrs. Phyllis Keller Ingram,
first woman CAP chaplain.

The CAP Had the First Women Chaplains

The Civil Air Patrol Was Really the First

THE Rev. Mrs. Phyllis Ingram (left) as she appeared in Oct. of 1969 when she was honored by the General Commission as the first woman chaplain to be accepted by the Civil Air Patrol. A graduate of the University of Michigan and of the Virginia Theological Seminary, Mrs. Ingram has served as a staff minister of the Congregational Church (UCC) of Greenfield, Mass. (cf. *The CHAPLAIN*, Feb., 1970, p. 44)

(Below) Miss Rita Sutt, an ordained clergywoman of the Christian Churches (Disciples), is the second woman to win a CAP chaplaincy appointment. A counselor at the Indiana Women's Prison in Indianapolis, she has served CAP since 1966. (cf. *The CHAPLAIN*, July-Oct., 1971, p. 60)

Miss Rita Sutt, the second CAP chaplain, of Indianapolis.



Swedish Air Force Welcomes a Woman Chaplain

SHE IS Sweden's first female military priest. She was born and grew up in Denmark, but has lived in Sweden since she was 23. She is a priest who has taught herself ju-jitsu. Her title is Wing Chaplain, and her duty station is with Wing 18 in Tullinge. She is Tove Ekegren, 42 years old.

"I am against all religious claptrap," she says. "I do not want to palm off a faith on any one. The fellows can come and talk about exactly what they want to. I usually say to them that this applies also to small loans—but no more than 50 Crowns (c. \$10)," she says and laughs. This is money from her own funds.

Does the job go against her belief? Her conclusion:

"I don't believe in a 'just' war. But an armed defense is our one possibility of preserving our freedom and of giving people the possibility of developing freely."

(Reported in Värnplikts-Nytt, Stockholm. By permission.)



"She says that she doesn't think she could stand and turn the other cheek if she were attacked."

Pastor Tove Ekegren, Sweden's first female military chaplain. A priest of the State Church (Lutheran) of Sweden, she serves Air Force Squadron F-18 several hours a month from her civilian congregation at Huddinge, outside of Stockholm.

Group Counseling in Addiction Treatment

By John Francis Dwyer

(This is the second of two articles adapted from the author's report, "A Chaplain's Year at NARCO: On Being a Member of the Healing Team." Chaplain Dwyer has completed a year of study at the National Institute of Mental Health Clinical Research Center, Lexington, Kentucky. ED.)

"And the Lord God said, 'It is not good that the man should be alone: . . .'" Genesis 2:18

THERE ARE several reasons why group therapy rather than individual counseling is widely regarded as the preferred method of counseling with addicts. The sheer number of psychiatrists and psychologists available to work with them is one reason. Another is that insight alone is apparently not enough for addicts. They have gotten into trouble not because of their lack of insight so much as their behavior. They are usually good with words and skilled at manipulating people in one-on-one situations. They can usually outmaneuver one counselor, but unfortunately they thereby defeat themselves also.

The primary reason for using the group method with addicts is that behavior modification is the goal; peer pressure is a means that has proved effective in reaching that goal. The ultimate consequences of death, jail or life result

from physical actions. Undoubtedly, there are people in "straight" society whose attitudes, values and thoughts are as selfish, chaotic and inimical to self and society as those of any addict. But since they retain control of their actions, they retain their freedom.

It is easy to say that man is a unique being and that his actions depend on his thoughts, so that if we wish to change his actions we should begin by helping him change his thoughts. This is accurate enough for stable people and is the elegant approach to solving problems. But addicts are not stable people, and some practical external pressure for change is needed to protect the addict himself against his tendency to perceive the world in a distorted way. He has deceived himself as well as others, and he needs now to get a handle on reality. Behavior is one such handle. One of the masters of the spiritual life pointed out that even for stable people there are rewards to be found in changing behavior first: "The pursuit and love of virtue begin to make a man virtuous."¹

A common thread runs through the various kinds of group therapy and ties them together. The therapies themselves are not mutually exclusive. This might be expected since the participants share a common humanity. But there is something else.

These men have never had or have lost a sense of moral values in their downward spiral. This vacuum has driven many of them into a search for meaning in their lives. Much of the effort in group therapy of any kind for addicts is directed toward restoring or inculcating this missing moral value system. Without it the addict has only two options, death or prison.²

We state, therefore, that the common thread in group therapy for addicts is a spiritual thread that religion has known for centuries. The growth afforded by membership in a group is not a new discovery; it is rather a rediscovery of some ancient monastic spiritual principles.

THE DRUG abuser surrendered himself to a ritual, to a way of life, and to the company of like-minded men. He has recited the hours of an Office that cannot be postponed, that demands his complete attention, and that trans-

ports him to another world with its own form of communion. He recites the gamut of his body cells' psalms, petitioning, placating, giving thanks and feeling remorse. He will fast, abstain from other men's small pleasures, sleep in snatches, pace the inside cloister of the mind he has built, greet the morning light hungering to begin his search for life's meaning, and he will close his day with a *Te Deum* that he has miraculously survived one more day.

His surrender of his freedom has brought him to slavery. Only another kind of surrender can bring him back to life.

Every form of group therapy for addicts involves an act of trust in other people and in forces outside one's self.³ It involves also a willingness to surrender one's old self image in favor of an unknown new image.⁴ There is great fear in this — fear, but not danger. The fear is expressed in an old saying, "The devil you know is better than the one you don't know." Addicts express this fear of changing by saying that they want to find out who they are and why they do these things, but without changing. The following exchange is typical for many addicts on first arriving at Lexington's NIMH facility.

Therapist: Then you don't want to stop doing these things?
You just want to know who you are?

Counselee: No, I want to stop but I want to know why I do these things. I just want to be me, I don't want to change.

Therapist: All you can be is you. But the old "you" might want to keep doing these things even if you knew why you do them.

Counselee: Well I want to change so I won't do these things.

Such an exchange manifests a typical addict confusion, the idea that he is the same as his behavior, so that if he changes his behavior he will by some magic stop being himself. If a man clings to this pre-therapy image of himself it is almost impossible for him to recover.

Recovery demands surrender of some degree of independence and a willingness to trust the group, however small that initial trust might be.

The novice in a religious community must submit himself to a new time schedule. He will go to bed when the community says it is time for lights out. He can stare at the ceiling if he wishes but he will be in his own place, and the lights will be out. He can make no claim now that he likes to work late at night and sleep in the morning. He must make his own bed, clean his own room. Where he will be at a particular time is arranged by others. He must go to the dining hall at a set time even if he is not hungry. He will do some menial cleaning chores in community areas. He shares responsibility for making the environment even physically a better place to live. He will be with others in class or the prayer hall at a set time even if it is a time when he might prefer to be alone. He is responsible for being on time for every event. Much will be expected of him, and he is encouraged to expect good things of himself.

The reward for the novice's submission is growth in self-knowledge and in knowledge of others. He has time to reflect upon important things because his energy is not dissipated in deciding a myriad of minor matters. He can check his perceptions against those of wise counselors. He can risk being hard on himself, being honest because the community will give him strength and support when he needs it. Finally, he can trust the community to help him see what is in his own best interest as well as the community's with the surprising knowledge that often his choosing what is best for the group will also prove to be good for him.

The new addict in a rehabilitation center will fit himself into a very similar routine, and perseverance in it can bring him back to this life. However, the element of freedom always remains. The novice can leave to try another way of life. The addict, too, retains his freedom to leave, but death or prison are the only options he has.

As the heart of a house of religious formation is the chapel and as prayer is its lifeblood, so the therapy room is the heart of a rehabilitation center and the relationships there are its lifeblood. But in a transfusion the wrong type of blood, however well-intentioned, will not help. The problem in rehabilitation is to discover what type of group therapy is best for the individual patient. There is mystery

here, as great as the mystery by which one man leaves a seminary to become a Saint Thomas More and another man leaves to become a Stalin. Or as an older model, two men betray themselves and their groups, both are sorry, one becomes a Saint Peter and the other a Judas.

A FORTUNE in gratitude, if not in money, awaits the man who can work out an "emotional blood test" that will show what type of group therapy will be optimal for the health opportunity of an individual addict. Some men will move in and out of institutions until the fourth or fifth type of therapy helps them to combine intellectual and emotional insight, the cognitive and affective, to change their behavior and find life. Meanwhile, more years have slipped uselessly down the drain of time.

Even then mystery remains. Was it this last therapy that did it? Or has he gotten tired of the game? We must be careful here because even young addicts say that they are tired of all the hassling in street life and want to quit.⁵ Many of them will find the energy to go back into it anyhow.

Is the therapist the key factor rather than the type of therapy? There is some evidence that any type of therapy can be effective so long as the group has faith in its efficacy and trust in their therapist.⁶ But faith in psychiatry and trust in the psychiatrist does not seem to have helped many addicts on an individual basis. Perhaps this is so because the addict found out quickly that most people are not like his psychiatrist whom he then regards as a rare exception to his general rule that most of the world is "not okay." The group process seems to help him become aware that he can form multiple relationships with group members, therapists and other staff. This initial ability to relate more closely with people in general, and to form significant new relationships with some people especially, is a key to recovery as we shall see.

WE HAVE SAID that behavior modification is the goal in group therapy for addicts. Intellectual and emotional insight are desirable subgoals. The addict and the institution need to see something measurable, something objective, and behavior is observable.

Encounter, psychodrama, sensitivity, T groups, attitude therapy, transactional analysis, rational behavior therapy and reality therapy all have something to offer or they would not be in use today. To be helpful, they all demand trust.

It is beyond our scope to try to describe all types of group therapy. We shall, therefore, restrict ourselves to the behavior modification types primarily used in current addict rehabilitation programs, namely, encounter therapy, reality therapy and rational behavior therapy.

REALITY THERAPY as expounded by its principal architect, William Glasser, states that the present is a reality which can be dealt with and that there is no use wasting time on the dead past. The main effort is to uncover the patient's essential unfilled need. He must be helped to see both himself and the world realistically. The group gives feedback that shows the world in different lights. Like facets in a diamond each member can reflect a different portion of reality so that the patient can check his own perceptions against those of a group of patients who share his disability.

All patients have a common characteristic: they all deny the reality of the world around them. . . .

We must be involved with other people, one at the very minimum, but hopefully many more than one. That one must be in touch with reality himself. . . .

Morals, standards, values, or right and wrong behavior are all ultimately related to the fulfillment of our need for self worth and a necessary part of Reality Therapy. . . .⁷

ENCOUNTER THERAPY stresses the harm done to a man by the defenses he has constructed. These may serve to keep other people out of his castle, but any good achieved by this is far outweighed by the fact that he is locked in. He becomes the prisoner rather than the keeper of that castle. The pressure of the group is used to try to break down these defenses. Against this group the man cannot plead that his life has been hard and that they

should leave him alone. They "have been there" and are not about to accept his excuses.

The common defenses are intellectualizing, anger, denial and limited surrender or withdrawal. The addict intellectualizes as a way of diverting attention from himself. He likes to talk about society, philosophy and universals. The group brushes these aside and comes back to his behavior. He and his behavior are on trial by the group.

Anger is used to try to silence the group. Nobody likes an angry scene so he tries to make the group feel uncomfortable by shouting. The group refuses to defend itself and returns to him.

Denial is used to make the group drop its charges. In effect, he is now saying, "My word is as good as yours." Since encounter groups are run by peer pressure rather than by a strong leader figure, there is no judge to intervene; but behavior is observable. The group returns to his behavior and accepts no excuses. Most of the group will have seen his behavior, so his denial is not accepted.

Withdrawal or limited surrender is used as a last resort. He admits he is wrong, promises to change, and surrenders all the land outside the moat of his castle. He withdraws into his castle. The group recognizes that it has been given unimportant concessions and renews the attack, not accepting his words, but demanding actions.

If the sense of trust is present, he can finally take down his defenses and make a real surrender. He finds that the group does not then kill him or reject him. He has been liberated rather than captured, and he may find that the world is not such a fearful place after all. Carl Rogers, one of the founders of encounter therapy, expresses it this way:

The deepest conviction in the lonely person is that once known he would not be accepted nor loved. To see this conviction dissolved in a group is a fascinating part of the process. To discover that a whole group of people finds it much easier to care for the real self than for the external facade is always a moving experience, not only for the person himself but for the other members of the group as well.⁸

Unfortunately, in drug rehabilitation the Synanon type

of encounter is the most widely known. Here it is known as "The Game," and its participants almost experience a shudder of joy when they realize that someone else is to be the victim. These groups become experts at taking defenses apart. But encounter therapy is meant to be supportive too. Hostility and rage can be expressed, but there are other feelings that are important and need to be expressed also. The encounter group has to learn how to build up as well as tear down because we know what happens when a vacuum is left.

RATIONAL BEHAVIOR THERAPY asserts that a man's behavior results from his perceptions of reality and from what he tells himself about those perceptions. If he habitually sees reality in a distorted way, and talks to himself irrationally, his behavior will be irrational, and his emotions will be largely negative. The therapy says that a man can control his emotions by applying rational principles to his self-talk, and by learning to check his perceptions to be sure they are objectively real. It is meant to be a positive re-learning process. Albert Ellis is the founder of this form of therapy.⁹ Dr. Maxie Maultsby of the University of Kentucky Medical Center claims to be its foremost practitioner¹⁰ and has written a handbook of his own for the use of therapist and patient.¹¹

The author has worked under Maultsby and favors this form of therapy because it seems to combine some of the best aspects of reality therapy and encounter therapy. The perceptions of reality have to be checked, and the self is encountered in a non-threatening way by the doing of written analyses of emotions. Psychodrama can be used to recreate emotion laden events to get at the irrational thought dynamics. Rational behavior therapy does require effort both in reading the material and writing the "homework," so perhaps the motivation level is higher. Maultsby claims that it can be used successfully even without initial motivation so long as the patient is willing at least to show up for the group meeting.¹²

A WORD needs to be said about Transactional Analysis. Eric Berne claims that TA can be used as a preparation

for any other form of rational therapy.¹³ As a preparation the concept of ego states is useful in showing how habits of perception and emoting have been formed. Dr. David Steere points out further that TA can be behavior oriented by checking later to see if the patient has changed his behavior from an inappropriate ego state, and has abandoned his games.¹⁴

In summary we state that the group process is a case of the whole's being greater than the sum of its parts. The group does something to pierce the walls of self, lets the addict see that he is not alone in his suffering and that he need not continue suffering. Man gets his first life from God and at least two others. He is designed for community. It is fitting that the addict comes back to life through God and a healing community, a group.

FOOTNOTES

1. Saint Francis De Sales, *Introduction to the Devout Life*, 11, 3.
2. Interview with Dr. Harold Conrad, Director of National Institute of Mental Health, Lexington, Kentucky, September 15, 1971.
3. Carl Rogers, *Carl Rogers on Encounter Groups* (New York, Harper and Row, 1970) p. 8 ff.
4. Maxie Maultsby, "How and Why You Can Naturally Control Your Emotions" (unpublished manuscript, Dept. of Psychiatry, University of Kentucky Medical Center, July, 1971) p. 8.
5. Personal communication with addicts in group therapy at NIMH, Lexington, January, 1972.
6. William Glasser, *Reality Therapy* (New York, Harper and Row, 1965) p. 60.
7. *Ibid.*, pp. 6-8.
8. Rogers, *op. cit.*, p. 114.
9. Albert Ellis, *Reason and Emotion in Psychotherapy* (New York, Lyle Stuart, 1963).
10. Personal communication, Maxie Maultsby, M.D., September, 1971.
11. Maultsby, *op. cit.*
12. Personal communication, Maxie Maultsby, M.D., March, 1972.
13. Eric Berne, *Principles of Group Treatment* (New York, Grove Press, 1966) p. 192.
14. Interview with David Steere, Ph.D., March 2, 1972.



INSPECTIONS

(Continued from page 46)

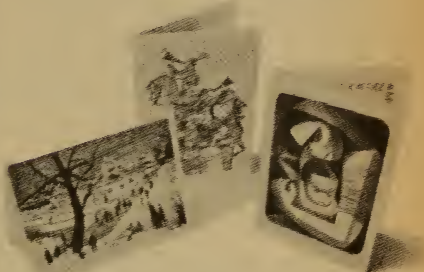
(Above) Chaplain Pohlman bears up under the non-committal scrutiny of a Marine Sergeant. In the best tradition of the Corps, he doesn't miss a thing!

THE NAME "September" comes from the Latin word meaning seven, since this month was originally the seventh month in the Roman calendar. It is the harvest month. The Anglo-Saxons called it *Gerst-monath*, or barley month, and the Swiss still say *Herbst-monat*, harvest month. It occurs

during the autumnal equinox, and the harvest moon at this time appears above the horizon at about sunset for several days. Fall officially begins September 23 at 8:10 A.M.

(From Sunshine Magazine)

What in the world
are you doing
when you
buy UNICEF cards?



You're helping the United Nations Children's Fund to provide badly needed food, medicines, and school supplies for the children of more than 100 developing countries, when you buy your holiday greeting cards from UNICEF.

They also happen to be among the most beautiful cards you'll see anywhere. Many of them were designed by the world's most famous artists as a gift to UNICEF. Which is one reason UNICEF cards cost no more than other greeting cards.

This year, when you send greetings to a friend, send a little hope to a child. For a free color brochure showing the complete 1973 UNICEF card selection, call your local UNICEF representative or write to:

UNICEF Greeting Cards
331 East 38th Street
New York, New York 10016

16 New Hymns

Express Ecology Themes

New York, N.Y.: Sixteen newly-written hymns on ecology have been approved and published by the Hymn Society of America (475 Riverside Drive, New York, N. Y. 10027) under the general title "The Stewardship of the Environment." The sixteen hymns were selected from more than 500 new texts submitted to a panel of nine lay and ministerial judges named by the Society's president, J. Vincent Higginson.

According to President Higginson, these new texts are suitable to be sung in churches of all denominations, and, while copyrighted by the Society, are being offered, free of charge, to hymnal publishers, church publications, parish papers and composers of musical scores. Current hymn tunes are suggested with the new texts, but new tunes are also sought.

The first lines of the new hymns and the names of their authors are:

"Creator God, we give you thanks," by Mrs. Betty Anne J. Arner, Bethlehem, Pennsylvania.

"Forgive, O Lord, our sins so great," by Donald H. Brown, Franklin Lakes, N. J.

"Lord, we give humble thanks today," by Mrs. Julia E. Brigham and Mrs. Pauline E. Kennedy (sisters), Rapid City, South Dakota.

"O God who made this wondrous world," by Miss Florence E. Cain, Glendale, Calif.

"God has filled the earth with beauty," by Dr. and Mrs. Emerson C. Cox, Paonia, Colorado.

"Life has come from God the Father," by Miss Hazel Davis, Hampton, Virginia.

"Entrusted with an earthly home," by Mrs. Jean E. Garriott, Chevy Chase, Maryland.

"The Earth is the Lord's," by the Rev. Pratt Green, Norwich, England.

"The earth is thine in beauty, Lord," by Mrs. Carrie Hitt Hardcastle, Goodlettsville, Tennessee.

"O God, without whose favor," by Henry Lyle Lambdin, Florham Park, New Jersey.

"Creator God who gave the planets life," by William Watkins Reid, Whitestone, N. Y.

"Mountain brook with rushing waters," by William Watkins Reid, Jr., Wilkes-Barre, Penna.

"How sweet is the song of the bird," by Dr. Anastasia Van Burkalow, New York, N. Y.

"O God of heav'n, we give thee thanks," by Dr. Anastasia Van Burkalow, New York, N. Y.

"God who gave us all this beauty," by Mrs. Frances E. Weir, Chevy Chase, Maryland.

"In the beginning, Lord," by Mrs. Judith Woodward, Butler, Missouri.

One of the five stanzas of Professor Lambdin's hymn pictures a phase of man's ill use of the "good earth" upon which man has been placed for a brief time:

"Rich with the wealth of ages
But poor in gratitude,
Too soon we cease from seeking
Thy glory and man's good.
We fail thee as thy stewards
When we, in haste for gain,
Deface the stately mountain
And scar the fertile plain."

And Mrs. Garriott's closing lines look toward a reversal of man's attitude toward the earth and its wealth:

"Our carelessness has clogged the streams,
Which once were clear and sparkling strands;
Our industries have blacked the skies
And left a smog on all our lands . . .
O God, we've been ungrateful guests
Upon this earth which you designed;
Within our time, help us restore
Our blighted world for all mankind."

END

NEWS ROUNDUP



While visiting Air Force installations in Europe, Chaplain, MG Roy M. Terry, Chief of Air Force Chaplains and his staff were received in a private audience by Pope Paul VI. Chaplain Terry presented the Pope a gift of \$5,000 on behalf of Air Force Roman Catholics for use among the needy people of the world. Pictured above (l-r) are CMSgt Gerald D. Cullins, Executive Office, Chaplain, Lt Col, John B. G. Roberts, Procurement Officer, Personnel Division, General Terry, Chaplain, Lt Col Gerard M. Brennan, Director of Ecclesiastical and Public Relations, Chaplain, Col, Edward R. Lawler, Plans and Programs Officer, and Mr. A. Eugene Steward, Chief of Budget and Logistics Division. Pope Paul had praise for the ecumenical ministry of the Chaplains.



The main concelebrants of the English Mass at Lourdes shown above (l-r) were Chaplain (LTC) F. J. Dolan, Office of the USAREUR Staff Chaplain, the Most Reverend Gerard Tickle, Military Vicar of the Armed Forces of the United Kingdom and Bishop William J. Moran of the Military Ordinariate in New York and representative of Terrence Cardinal Cooke, American Military Vicar.

International Military Pilgrimage to Lourdes

Bishop Moran, Chaplain McElwee Lead American Delegation

Some 474 U.S. soldiers, civilians, and dependents joined 22,000 fellow military men and women from 13 countries at the 15th Annual International Military Pilgrimage to Lourdes, France at the end of May.

The Most Rev. William J. Moran of the Military Ordinariate and

Chaplain (BG) Aloysius J. McElwee, Deputy Chief of Chaplains, led the group.



Bishop Moran gives the Communion to 2nd Lt Joseph Drach, 2/509 Inf.



Chaplain (Col) William G. Devanny

Chaplain Devanny Succumbs

Buried in Arlington

Chaplain (Colonel) William G. Devanny was serving as Staff Chaplain, Training and Doctrine Command, Ft. Monroe, Va., when he suffered a fatal heart attack on 2 July, 1973. His assignment prior to this was as Director, Administration and Management, Office of the Chief of Chaplains, Washington, D.C.

Entering the Army in 1943, Chaplain Devanny advanced through the enlisted ranks with the 513th, 507th, and 517th Parachute Infantry Regiments, including service at age 20 as a First Sergeant in the 517th. After

World War II, he earned a Bachelor of Arts Degree from Brown University and a B.D. from Princeton Theological Seminary. He was ordained as a Minister of the United Presbyterian Church in 1952. Re-entering the service, he began a succession of assignments as regimental chaplain in units of the 82nd and 101st Airborne Divisions, and with the 24th and 10th Infantry Divisions. He served as Chaplain of the Seventh Army NCO Academy, and as Staff Chaplain of TUSLOG, Turkey. He had been an instructor with the U.S. Army Chaplain School, and Advisor to the Catholic, Protestant, and Buddhist Chaplain Directorates of the Armed Forces of Vietnam.

Chaplain Devanny, born on 24 June, 1925, was a graduate of the U.S. Army Sniper School, Parachute School, Chaplain Basic and Advanced Courses, Command and General Staff College, and the Army War College. He also held a Master of Science in International Relations from George Washington University.

Among his awards and decorations were the Legion of Merit, Bronze Star, Army Commendation Medal, Purple Heart, Combat Infantry Badge, Master Parachutist Badge, Distinguished Service Medal of the Republic of Vietnam, and the Republic of China Army Badge.

Buried from the Ft. Myer Chapel with interment in Arlington National Cemetery on 6 July, Chaplain Devanny left a widow, Margaret, and three children.



(Above) The Chief of Chaplains of the Finnish Defense Forces, Dr. Yrjo Massa visited Washington early this year. Pictured above in the office of the Army Chief of Chaplains (l-r) Chaplain (BG) Aloysius J. McElwee, Deputy Chief of Chaplains; Dr. Massa; Chaplain (MG) Gerhardt W. Hyatt, Chief of Chaplains; and Col T. Olavi Hehti, Finnish Defense and Armed Forces Attache. Chaplain Hyatt presented the Currier and Ives' American Collection to Dr. Massa.

Chaplain, Col, James P. Rickards, Command Chaplain, ARPC, Denver (1) and the Rev. Glen Braswell of the General Baptist Convention (Southern) confer during briefings given sixteen Colorado religious leaders.





(Above, l-r) In the chapel of the Huntington, W. Va. VA Hospital are Chaplain Peter DeMeester, Chaplain Harold McDaniel, Dr. A. Ray Appelquist, Executive Secretary of the General Commission on Chaplains, and Chaplain Fred Warren. A discussion of the religious program at the hospital occurred here during Dr. Applequist's visit in June.

(Below) The marker partially given by members of the community at the Presidio of San Francisco, Ca. in honor of Chaplains both living and dead, was dedicated on the grounds of the Post Chapel at noon on 29 July, on the 198th Anniversary of the founding of the US Army Chaplaincy. Chaplain (Col) Mitchell C. Johnson is Post Chaplain.





Chaplain Shannon



Chaplain Scott

The Army and Boggs Academy of East Central Georgia have a good thing going. The staff of the United Presbyterian private high school ministers to military personnel at nearby Ft. Gordon; Chaplain (Col) Simon Scott, Jr. and Chaplain (Maj) Sylvester L. Shannon, with current assignments in Europe and Ft. Benning, respectively, have both led the school's Spiritual Emphasis Week. They, too, are United Presbyterian clergymen.

(Below) The Rev. Philbert L. Vanfrachem, pastor of St. Francis Church, Kalaupapa, Molokai, receives checks for \$1,450 from Protestant and Catholic Army congregations on Oahu for use in aiding victims of Hansen's disease. Pictured (l-r) are James R. Linderman, Charlie S. Mills, Patrick H. Hyde, Fr. Vanfrachem, and Chaplains Joseph G. and Gerard J. Gefell. Fr. Vanfrachem is a successor to Fr. Damien Deveuster, SS. CC., famous for his work among lepers.





Appreciation Is Appreciated

*Recipients of General
Commission Certificates
(See pages 34-9)*



Pictured here are three couples receiving the General Commission's Certificate of Appreciation.

Above, Captain and Mrs. Abe H. Siemens, USCG accept their award for "their significant contribution" to the Governor's Island Chapel program. Captain Siemens was CO of Base New York. CDR Walter J. Schwartz, CHC, USN, officiates.

(Center) LCDR Joseph J. Thompson, CHC, USN, NAS Saufley Field, Pensacola, Fla., presents the award to Captain and Mrs. Glenn E. Lambert.



(Bottom) Pictured with the SHAPE Chapel Choir are Clark Marshall (2nd row, 4th from left) and his wife, Ester (front row, 3rd from the left). Their sponsor was Chaplain (Maj) John D. Ford, Jr., USA. Mr. and Mrs. Clark teach in the SHAPE American High School and were sponsors of the PYOC.



(Above) CAPT John H. Craven, CHC, USN, a Navy chaplain for 31 years, retired on 31 July to become interim pastor of the Calvary Baptist Church, Naha, Okinawa.



(Top) Chaplain, Col., Kenneth R. Strom (USAF Reserves) receives the Legion of Merit for exceptionally meritorious service to the USAF Chaplaincy from USAF Chief of Chaplains Roy M. Terry. Chaplain Strom is a Regional Director, Chaplain Service, Veterans Administration.

(Center) James W. Knight representing the San Antonio Council of Churches and the City Council presents Chap. Col., Wesley J. Buck, USAFMTC, with the Distinguished Churchman award and a proclamation making him ALCALDE (Mayor) of La Ciudad de La Villita (the original San Antonio) during chapel services at Lackland AFB.



Kudos

(Bottom) Mrs. Margaret E. Jefferson accepts her 30-year Service Award from RAD Francis L. Garrett, Chief of Navy Chaplains. Mrs. Jefferson has spent 25 of her 30 years in the Chaplains Division as a specialist in Chaplains Corps historical research.





Chaplain (Col) Orris E. Kelly (rt) receives his diploma from MJ Franklin M. Davis, Jr., Commandant of the Army War College, Carlisle Barracks. Col Kelly, now assigned to the Office of the Chief of Chaplains, was the only chaplain in the 1973 Class at Carlisle.



(Top) Post Commander Charles A. Moran, American Legion Post No. 140, Atlanta, Ga., pins the Legion's National Americanism Award on Chaplain (Col) Leonard F. Stegman, USA Forces Command Staff Chaplain, for his having "inspired and enhanced relationships between the civilian community and the armed services."

(Bottom) Dr. and Mrs. Louis Evans, center, visit the site of a new Correctional Facility being constructed at MCAS, Iwakuni, Japan. Explaining the project is LT (jg) Les Buttolph (right), OinC, Mobile Construction Battalion Three. To the left is CDR Bob Canfield, CHC, USN, senior chaplain for the Iwakuni Air Station. Pastor of the National Presbyterian Church in Washington, D.C., Dr. Evans led special services during Spiritual Renewal Week at Iwakuni.

(Below) CAPT Henry C. Duncan, CHC, USN, Camp Lejeune Chaplain, (l) receives the Chaplain's Retirement Plaque from CAPT John Craven, CHC, USN, Marine Corps Chaplain, at a retirement dinner held in Chaplain Duncan's honor on 21 March. Mrs. Duncan beams her approval. Chaplain Duncan served for 25 years. He has accepted the pastorate of the village chapel, Pinehurst, N.C. He served two tours as Senior Chaplain at the U.S. Naval Academy.



You won't find guys like us selling pencils on street corners. We're skilled, able-bodied workers. We're industrial designers. Salespeople. Secretaries. Managers. Accountants. Technicians. Blue collar and white collar.

Unfortunately, though, too many of us are unemployed.

And the irony of it is, it's not that men and women like yourself don't want to hire us. It's simply that you don't know how to go about it.

Every state in this country has a Department of Vocational Rehabilitation. Its function is not only to evaluate a person's disabilities and to help him rehabilitate himself. But to help place him in a job that allows him to fulfill his capabilities.

If you are interested in tapping your state's supply of hard-working, capable men and women, write to your State Director of Vocational Rehabilitation. His office is located in your state capital.

Tell him what kind of business you're in. What job openings need to be filled. The background, experience and skills required.

He'll be more than happy to put you in touch with the right people for your company or organization. People who will appreciate the opportunity to help your company grow. Who will work to their fullest potential. And help your company — and our nation — prosper.

Write: Director, State Department of Vocational Rehabilitation at your state capitol.



The U.S. Department of Health,
Education, and Welfare.



advertising contributed for the public good

**The only
handicap to
hiring us is
not knowing
where to
find us.**





Dr. Orville W. Jenkins



Bishop Herbert D. Wittmaier

The Rev. Dr. Orville W. Jenkins, Secretary of the Board of General Superintendents of the Church of the Nazarene, is now Endorsing Executive for his denomination. His office is at the Church's international center, 6401 the Paseo, Kansas City, Mo., 64131.

Born in Texas, Dr. Jenkins graduated from Pasadena College, Pasadena, Ca., and has done graduate work at the Nazarene Theological School in Kansas City.

At the Church's 17th General Assembly in June, 1968 he was chosen for its highest elective office. He had served four years as executive secretary of the Dept. of Home Missions.

Bishop Herbert D. Wittmaier was elected interim Bishop of the Evangelical Congregational Church, Eastern Conference, in May, 1973 to succeed the late Bishop Paul K. Cressman. He will handle Endorsements. His office is at 3116 Octagon Ave., Sinking Spring, Pa. 19608.

Bishop Wittmaier did his undergraduate work in Philosophy at Muhlenberg College, took a B.D. at the Moravian Theological Seminary, Bethlehem, Pa., and a Master's in Theology at Princeton Seminary.

For seven years he taught Systematic Theology and Christian Philosophy at the Evangelical School of Theology, Myerstown, Pa.

Endorsing Executive Notes



Dr. Clarence M. Long, Jr.

The Rev. Dr. Clarence M. Long, Jr. of Washington is now fulfilling the responsibilities of the Ecclesiastical Endorsing Executive for the National Baptist Convention, USA, Inc. He succeeds the Rev. Dr. J. H. Jackson who continues as the Church's President.

Pastor of the large Mount Airy Baptist Church, 17 L St., N.W., Washington, D.C. 20001, Dr. Long has been active in urban housing programs in the Capitol area. He is President and Founder of the Mount Airy Baptist Church Housing Corp. and the Developer of Tyler House and the Church Extension Center on North Capitol St.

Some 21 black chaplains are under his pastoral care and supervision.



(Above) Col Dan Crozier, MC, USA, CO, USA Medical Research Institute of Infectious Diseases, Ft. Detrick, Md., presents Elder Clark Smith, NSO Director for the Seventh-Day Adventist Church, with a Citation accompanying the award of the Army's Outstanding Civilian Service Medal, for his personal support of and involvement in medical research projects at Ft. Detrick between 1958 and 1973.

PHOTO CREDITS: Page 22, Morton Broffman; page 40, Bill Mason; pages 41, 42, 46, 61, 70, 71, U.S. Navy; pages 43, 46, Religious News Service; pages 47, 65-70, 72, U.S. Army; page 51, Swedish Defense Ministry; pages 64, 67, 71, U.S. Air Force; page 68, V.A. Administration; page 69, Boggs Academy; page 70, U.S. Coast Guard; page 71, *Capital Baptist*; page 72, U.S. Marine Corps; page 74, Nazarene Information Service; page 75, Wayne Martin; page 75, Harris & Ewing.



BOOKS

PUBLISHERS' ADDRESSES
AT END OF BOOK SECTION

George C. Marshall: Organizer of Victory 1943-1945 (Vol. III) by FORREST C. POGUE. Viking. 1973. 683 pp. \$15.00.

The third volume in a definitive series of five on the life and work of America's greatest military leader in this century. The author is director of the Marshall Research Foundation and also of the Marshall Library.

Of special interest to chaplains is the brief reference on pages 99 to 101 to three Army Chaplains, William R. Arnold, Luther D. Miller and Milton O. Beebe. ARA

Rabbi and Synagogue in Reform Judaism by THEODORE I. LENN and ASSOCIATES. Distributed by Ktav Publishing House, N.Y. Central Conference of American Rabbis, 1972. 412 pp. \$8.50.

The Reform Movement has undertaken a massive project of *Heshbon ha-Nefesh* — self-searching and self-revaluation.

The recent volume *Reform Is a Verb: Notes on Reform and Reforming Jews*, published by the Union of American Hebrew Congregations and briefly reviewed in the October 1972 *Jewish Bookland*, the issuance to the CCAR membership of the first installment of the new Union Prayer Book prepared for experimental use, and now the volume under review testify to the comprehensive spectrum of the reform enterprise.

Rabbi and Synagogue in Reform Judaism is the fructification of an idea presented at the 1969 CCAR Convention in Houston, Texas. Rabbi David Polish, Chairman of the then Committee on Rabbinical Training — subsequently changed to Committee on the Future of the Rabbinate and the Synagogue — rendered an incisive report the Conference decided to implement. Dr. Theodore I. Lenn, Professor of Sociology at Connecticut State College, was

engaged to conduct a research investigation that was to be "descriptive rather than prescriptive." The "in-house" findings, data, evaluations and recommendations that have emerged are for further deliberation by the CCAR Committee and ultimately by the Conference membership.

The imperative need for such a sociological study in depth is clearly borne out by a pervasive mood of "crisis" which seems to characterize the Reform rabbinate. In Chapter 10, "What Lies Ahead?" Dr. Lenn includes a formulation he calls "The Crisis Index." He reports (p. 184): "Some 50% of Reform Rabbis (i.e., of the 620 rabbis who responded to his questionnaire) accept the proposition that a crisis . . . applies to *themselves*, whereas a somewhat larger number say it applies to their respective congregations (64%)."

A crucial and ominous theological crisis is adumbrated in Dr. Lenn's chapter (8) dealing with Belief in God. He reports that "more than one in four (28%), see themselves, either as non-traditionalists (14%), agnostics (13%), or atheists (1%)." In Chapter 21 (p. 384) Dr. Lenn has included the disturbing question undoubtedly shared by numerous rabbis and laymen alike: "If a rabbi is a teacher and preacher of an overall pattern of human behavior whose watchword is 'Hear O Israel, the Lord our God the Lord is One,' how can it be done if he does not accept the very existence of the one God?"

A psychological and emotional crisis appears to inhere in the distaff reaction. Dr. Lenn points out (p. 401): "Only 41% (of the rebbetzin) would want their husbands to be rabbis if they had to do it all over again. Only about 40% of the rebbetzins would say they are living 'fulfilling lives'; about one-third say they are lonely, another one-third say it's been good but nothing exciting."

The CCAR is to be congratulated on its courageous and sophisticated project of self-searching. In keeping with talmudic dictum *Hotmo shel ha-Kadosh Borukh Hoo emet* "Truth is the seal of God," the Conference has determined to see itself in its true lineaments.

A. Alan Steinbach
Editor, Jewish Book Annual.

Creative Congregations: Tested Strategies For Today's Churches
by EDGAR R. TREXLER, Ed.
Abingdon Press, Nashville. 1972.
143 pp. Paper.

"The local church is a lot livelier than most people think." With these words, Edgar Trexler begins this book and then he documents it with sixteen case histories. The five areas of involvement are interchurch efforts, dealing with minorities, the suburban church, laymen in action and diversified programming. Each area also has a helpful commentary by Lyle E. Schaller. It's good reading for churchmen and will stimulate a slumbering imagination. If others can innovate, why can't we? William J. Hughes

It's Faster to Heaven in a 747 by WILLIAM SHERATON. Sheed & Ward. 1973. 167 pp. \$5.95.

A former airline pilot who also spent ten years as an Episcopal parish priest is now devoting his time to writing. In this volume he offers lively comments on a very wide range of life and faith against an autobiographical background of personal experiences. A fresh and very readable book, hopefully only the first of much more to come. The author still flies. He commands a Civil Air Patrol squadron on Long Island.

ARA

Layman's Guide to 70 Psalms by CHARLES L. TAYLOR. Abingdon. 1973. 128 pp. \$3.75.

A quiet feast of devotional reading in the Psalms. Scholarly translations and sensitive paraphrasing with notes and brief commentary.

ARA

Bias and the Pious by JAMES E. DITTES. Augsburg Pub. House. 1973. 102 pp. \$1.95, paper.

The author builds this simple book around four incidents which suggest a relationship between prejudice and religion. A good handbook and text for a class or seminar on the theme.

ARA

Mistaken Identity by THOMAS JOHN CARLISLE. Eerdmans. 1973. 60 pp. \$1.25, paper.

A collection of fifty-three poems, one of which appeared earlier in *The CHAPLAIN* magazine. They range from a few lines to several pages and they span the

period from Christmas to Easter. The author is a good craftsman with a fresh insight into old truths and everyday relationships.

ARA

A Spiritual Memoir by LEWIS PETHRUS. Logos. 1973. 164 pp. \$1.95, paper.

The leading figure in Scandinavian Pentecostalism gives his interpretation of the life and work of the church with strong emphasis on the baptism of the Holy Spirit. Much of the material is interwoven with references to a wide variety of personal experiences in the life of this remarkable ninety-year-old man, still an editor and world traveler, and former pastor of the great Filadelfia Church in Stockholm.

ARA

Pulpit Giants by DONALD E. DEMARAY. Moody Press. 1973. 174 pp. \$4.95.

Vignettes of twenty-five pulpit giants from St. Augustine to modern times with special attention to the probable causes of their effectiveness. A stimulating and helpful survey of homiletical styles and power in the pulpit.

ARA

Japanese Religious Attitudes by FERNANDO BASABE, S.J. Orbis Books, Maryknoll, N.Y. 1973. Paper.

Whether the Japanese are the most religious people in the world, as their government's statistics suggest, or a nation of atheists, as many Western observers have

claimed, is the subject of a new illustrated paperback.

The author is a distinguished Jesuit sociologist who explains these apparently contradictory views and explores the unfamiliar world of the Japanese religious consciousness. The book is the latest volume in Maryknoll's Documentation Series.

Dr. Basabe, who is Professor of Social Psychology at Sophia University, Tokyo, and Co-Director of the University's Socio-Economic Institute, bases his conclusions on two major surveys conducted throughout Japan. He emphasizes particularly the attitudes of University youth, the hope and future of Japan, and the "man in the street," aged 20 to 40, who had come to maturity in the post-World War II years.

Commenting on the small percentage (7.6%) of University respondents who confessed to some religious belief, Dr. Basabe observes, "The most representative attitude of the typical Japanese student is his inclination to believe that religion is completely unnecessary for those who know how to meet and to solve their problems without recourse to external support . . . It would appear that Japanese students have some sort of socio-psychological block against making what seems to them a public admission of personal weakness."

In his analysis, the author provides a clarifying insight into the Japanese — as distinguished from the Western — way of approaching not only religion

but all other things. "The Japanese mentality," he declares, "is radically opposed to that of Western man. Could we not say that the Japanese feels antagonistic toward anything that is presented to him as perfectly 'clear and distinct'? He has an innate dislike for defining things, an activity that his Western counterpart so enjoys."

Dr. Basabe's investigation into the soul of a people who will play a major role in the shaping of mankind's future should prove of value not only to students of Asia and of comparative religion, but to the businessman and the diplomat as well.

Orbis News/Media Relations

LIST OF PUBLISHERS' ADDRESSES

- ABINGDON PRESS, 201 8th Ave., S., Nashville, TN 37202
AUGSBURG PUBLISHING HOUSE, 426 S. 5th Street, Minneapolis, MN 55415
WM. B. EERDMAN'S PUBLISHING CO., 255 Jefferson Ave., S.E., Grand Rapids, MI 49502
KTAV PUBLISHING HOUSE, 120 E. Broadway, N.Y., N.Y. 10002
LOGOS INTERNATIONAL, 185 North Ave., Plainfield, N.J. 07060
MOODY PRESS, 820 N. La Salle St., Chicago, IL 60610
ORBIS BOOKS, Maryknoll, N.Y. 10545
SHEED & WARD, 64 University Place, N.Y., N.Y. 10003
VIKING PRESS, 625 Madison Ave., N.Y., N.Y. 10022

MEMBERS OF THE GENERAL COMMISSION

Advent Christian Church
African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Churches in the U.S.A.
Baptist General Conference
Christian Churches (Disciples of Christ)
Christian Methodist Episcopal Church
Christian Reformed Church
Church of God (Anderson, Indiana)
Church of the Nazarene
Churches of God in North America
Evangelical Congregational Church
Evangelical Covenant Church of America
Free Methodist Church of North America
Free Will Baptists, North Carolina State Convention
Moravian Church
National Association of Congregational Christian Churches
National Baptist Convention of America
National Baptist Convention, U.S.A., Inc.
North American Baptist General Conference
Presbyterian Council for Chaplains and Military Personnel
Primitive Methodist Church, U.S.A.
Progressive National Baptist Convention, Inc.
The Protestant Episcopal Church
Reformed Church in America
The Salvation Army
Seventh-day Adventists
Seventh Day Baptist General Conference
Unitarian Universalist Association
United Church of Christ
The United Methodist Church
The Wesleyan Church

CONSULTATIVE AND CONTRIBUTING BODIES

Church of Christ, Scientist
Lutheran Council in the United States
National Association of Evangelicals
National Council of Churches
Reorganized Church of Jesus Christ of Latter Day Saints
Southern Baptist Convention
The Swedenborgian Church

The General Commission on Chaplains and Armed Forces Personnel is a permanent conference on the chaplaincy, an instrument of its affiliated denominations in liaison with the Federal Government in matters affecting the chaplaincy and the moral and religious welfare of armed forces personnel and hospitalized veterans.



**Executive Staff, The General Commission on Chaplains and
Armed Forces Personnel**
Left: Dr. A. Ray Appelquist, Executive Secretary
Right: The Reverend Edward I. Swanson, Director of Publications

Editorial Associates



Msgr. Marbach



**Rabbi
Michelson**



CDR Geeza

Contributors

Chaplain (MG) GERHARDT W. HYATT is Chief of Chaplains, USA.

THOMAS W. KLEWIN is a retired USAF Chaplain who now resides in Montague, Prince Edward Island, Canada where he is teaching and writing.

JOHN FRANCIS DWYER is a USAF Chaplain (Major) stationed at the USAF Special Treatment Center (ATC), Lackland AFB, Texas 78236.



AN HISTORIC COMMISSIONING: Florence D. Pohlman, United Presbyterian, becomes the First Woman Sent to Active Duty as a Military Chaplain (See page 40)

